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A

Modeſt PLEA

FOR THE

Baptiſmal and Scripture-Notion

OF THE

TRINITY.

Wherein the SCHEMES of the Reverend Dr *Bennet* and Dr *Clarke* are compared.

To which are added

TWO LETTERS.

ONE written to the late Reverend Mr *R. M.* concerning his *Plain Scripture-Argument*, &c.

The *OTHER* to the Author of a Book, entituled, *The True Scripture-Doctrine of the Moſt Holy and Undivided Trinity continued and vindicated:* Recommended firſt by *Robert Nelſon* Eſq; and ſince by the Reverend Dr *Waterland.*

Wherein the Reader will find *obviated* the Principal Arguments urged by the Revd Dr *WATERLAND*, in his *Defenſe of Some Queries, &c.*

By a Clergyman in the Country.

London, Printed by *W. B.* and are to be ſold by JAMES KNAPTON, at the *Crown* in St *Paul's* Church-yard. 1719.

PROPERTY OF BAYLOR COLLEGE OF MEDICINE

THE PREFACE.

MY *Design in the following Papers, is not so much either to show in* Speculation *the* Weakness *of* Dr Bennet's *Scheme, or to* vindicate *that of the learned Author he opposes; as to contribute my Mite towards persuading the rational and* serious *Part of the Christian World (what wou'd tend infinitely to the Honour of God in Practise, and to the promoting of true Religion without any Detriment to the external* Constitution *and* Government *of any particular* Church;) *that they would at length consider and lay to Heart the Advice of the great and learned* Dr Stilling-

Stillingfleet *in his* Irenicum, *p.* 120----122 " *I shall subjoin* (*saith* " *he*) the Judgment of as learned " and judicious a Divine, [*Mr* " *John Hales,*] as most our Nati- " on has bred, in his excellent, " tho' little Tract, concerning " Schism:"----- " *Consider of all* " *the Liturgies that are and ever* " *have been; and remove from* " *them whatever is scandalous* " *to any Party, and leave nothing* " *but what all agree on; and the* " *Event shall be, that the publick* " *Service and Honour of God, shall* " *no Ways suffer.* —— Thus far " that excellent Person, whose " Words I [*Dr. Stillingfleet*] " have taken the Pains to transcribe, " because of that great Wisdom, " Judgment and Moderation, con- " tained in them; and the Seasona- " bleness of his Council and Advice, " to the present Posture of Affairs " amongst us. Were we so happy, " but to take off Things *granted* " *unneces-*

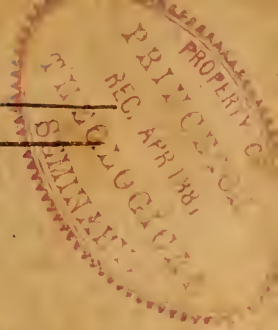
" *unneceſſary* by *All*, and *ſuſpect-*
" *ted* by *many*, and *judged un-*
" *lawful* by *ſome*; and to make
" nothing the Bonds of our Com-
" munion, but what Chriſt has done;
" ---- we might indeed be reſtored
" to a true primitive Luſtre.——
" And certainly the primitive
" Church, that did not charge
" Men's Faith with ſuch a Load of
" *Articles*, as now in theſe latter A-
" ges Men are charg'd with, wou'd
" much leſs burden Men with impo-
" ſing *doubtful Practices* upon them
" as the Ground of Church-Com-
" munion. And for publick
" *Forms of divine Service*, ſuch
" of all Things, certainly ſhould
" be ſo compoſed, as to be the
" leaſt ſubject to any Scruple from
" any Perſons whatſoever."

The two Letters annexed, were written (excepting only ſome few Additions) a conſiderable Time ſince, for private Uſe; and had *not* Now *ſeen the Light, had not the*

Reve-

Reverend Dr Waterland, *in his Book entitled,* A Defenſe of ſome Queries, *inſiſted almoſt wholly upon the* ſame *Arguments with the Authors to whom theſe Letters are addreſſed; and recommended* One *of thoſe Authors very* particularly, *in his* Defenſe, *pag.* 16, 30, 44, 56, 57, 60, 61, 93, 128, 134, 375, 457; *and in his* Preface, *pag.* 4, *as a* learned *and* yet unanſwered *Writer.*

THE



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THE

FACULTY OF THEOLOGY PARIS

THE INTRODUCTION.

THAT which has made Christians of all Denominations, and in all Ages, engage in this Controversy about the *Trinity*, is the just Notion they have of its great Moment and *Importance* in Religion. An Error here reaches much further, than is at first perceived; and affects all the great Branches of Christianity; the Incarnation, Death, Satisfaction, and Intercession of our blessed Saviour. It influences also our religious *Practices*; and (as Men are generally too apt to mix needlessly their private Opinions with their most solemn Prayers,) it cannot but lead Men into great Danger of corrupting (what ought always to be most *plain*, *simple*, and *intelligible* to all Capacities,) the *Worship* of *God*.

The Man who entertains *Sabellianism*, that is, who holds ἐν μιᾷ ὑποστάσει τρεῖς ὀνόμασιν, that the Trinity is but *Three Denominations in* or *of One Substance*; will be forced in Consequence to hold, that in due Time the *Fa-*

ther was born, and the *Father suffer'd*; that 'twas not the *Son* or any *real Person* that was the *Word* distinct from the Father, but that the Supreme God himself became incarnate. He must make *Satisfaction* to *himself*, and *intercede* with *himself*, and he *himself* become an *Advocate with himself*: Which is so absurd, and so inconsistent with the Scriptures, that no Wonder this Scheme has been condemned. *Socinianism*, is but *Sabellianism* a little refined. Instead indeed of the *Father*'s becoming *incarnate*, this allows only extraordinary Assistances to the *Man* Christ Jesus: And thus the *Incarnation* of the *Word*, and the Merit of Christ's Death and Passion, is extremely lessen'd, being put upon the Level with the Death of any common Man; and the Person offered, is of no greater Dignity or Excellency, than a meer Man. Those *Sabellians*, who were not *Patripassians*, maintained *exactly* this Notion. *Cerinthus* and his Followers, were among the first who corrupted Christianity, by asserting *two* distinct rational Persons to have been in our Saviour, The one called *Jesus*, the other *Christ*: That *Jesus* (as St. *John* expresses it) *was not the Christ*, but that *Christ descended upon Jesus, after his Baptism*; and at last, that *Christ* withdrew *again from* Jesus, *and* Jesus *alone suffered and rose again*; *but* Christ *continued* impassible, *as being of an heavenly Nature*. This Notion, in its Consequences destroys the Incarnation and Death of our Saviour and Redeemer; and is intirely unknown to the sacred Writings. In short; an Error in the Notion of the Trinity, always affects very much the other great Notions of Christianity: And whatever possible Evasions may be contrived to solve a particular Passage of Scripture, yet the Maintainers of such Error will be forced upon such Difficulties in Consequence of their Principles,

Revolasse iterum Christum de Iesu, & Iesum passum esse & resurrexisse: Christum autem *impassibilem perseverasse*, existentem Spiritalem. *Irenæus. l.* 1. *c.* 25.

Principles, as may convince any impartial Person of the weak Foundation they stand upon.

But Errors in Speculation would be of no very ill Consequence, were it not for the religious *Practices* that are generally founded upon them. An Error in Theory, too usually leads Men to some Absurdity in *Practice*; and in religious Matters, often causes them to offer up to God the Sacrifice of Fools. If Men's Notions of the Trinity are (for Example) *Sabellian*, they are led too naturally to *pray* to *Names* or *Modes*, i. e. to *abstract Terms*, instead of *Persons*, who alone can be the Objects of Prayer. They give Thanks to *Words only*, and not to an intelligent Agent, who alone can hear us and receive the Honour we design to give him. Or else perhaps they *confound* the Object of Adoration; thanking *one Person* for *redeeming* us with his *Blood*, who never was *incarnate*; and offering up Prayers as to *Another*, which yet is the self-same individual Being.

These and such like Considerations are of that Importance in Religion, that no reasonable and considerate Man, who knows the Obligations we are under to be of a *Christian Spirit*, can be displeased to hear these Matters *calmly* treated of. Nor is there any *Christian* who will not join in declaring with the Reverend Dr. *Bennet*, p. 21, that *We must lay aside our Prejudices, and disentangle our Selves from those Notions, which we have received, not from the* Holy Scriptures, *but from* fallible Writers. *We must have Recourse to our* Bibles, *if we desire to be resolved, whether the* Word *or divine Nature of our Lord Jesus Christ be the* very God, *or no. We are not left destitute of sufficient Means for the Determination of this Point. The inspired Writers are exceedingly clear, and speak very plainly concerning it.*

I confess, I think the *inspired Writings are exceeding clear* in this Controversy; but yet I do not think,

they ſpeak any Thing like what this learned Author conceives. Which of us is in the right, the impartial Reader muſt judge; I only deſire him, with Dr. *Clarke*, to conſider the *Whole* of what is ſaid, before he paſſes his Judgment, which of the two Schemes is *moſt ſcriptural* and *moſt rational*.

CHAP.

PROPERTY OF

CHAP. I.

The State *of the Controversy between Dr* Bennet *and Dr* Clarke.

THE Reverend Dr *Bennet* has stated this Matter in Relation to the first Point in Controversy, in the Words following; p. 19, *Whether the Word or divine Nature of the blessed Jesus be the very God, that is, the one Selfexistent Being? I affirm, that he is: And you deny it; making him a distinct Being from, and inferior to, the one selfexistent or very God.*

But I must be *more particular* in this Place, in Order to form a Judgment of the two Schemes.

Dr *Clarke*'s Opinion, as far as is here needful to recite it, seems to me to be contain'd in these Propositions of his.

" 1*st*, There is one supreme Cause and Original of ' Things: One Simple, uncompounded, undivided, ' intelligent Being, [Agent] or Person, who is the Author of all Beings, and the Fountain of all Power.

" 2*d*. With this first and supreme Cause or Father ' of all Things, there has existed, from the Beginning, a second divine Person, which is his Word ' or Son.

" 3*d*. With the Father and the Son, there has exist- ' ted, from the Beginning, a third divine Person, ' which is the Spirit of the Father and of the Son.

" 5*th*. The Father (or first Person) Alone, is Self- ' existent, Underived, Unoriginated, Independent, ' made of none, begotten of none, proceeding from ' none.

" 12*th*. The Son (or ſecond Perſon) is not ſelf-exiſtent, but derives his Being or Eſſence, and all his Attributes, from the Father, as from the ſupreme Cauſe.

" 18*th*. The [Λόγος, the] Word or Son of the Father, ſent into the World to aſſume our Fleſh, and die for the Sins of Mankind, was not the λόγος ἐνδιάθετος, the internal Reaſon or Wiſdom of God, an Attribute or Power of the Father; but a real Perſon, the ſame who from the Beginning had been the Word, or Revealer of the Will, of the Father to the World.

" 19*th*. The Holy Spirit, or third Perſon, is not ſelf-exiſtent, but derives his Being or Eſſence from the Father (by the Son) as from the ſupreme Cauſe.

" 24*th*. The Word, *God*, in the New Teſtament, ſometimes ſignifies the Perſon of the Son.

" 25*th*. The Reaſon why the Son in the New Teſtament is ſometimes ſtiled God, is not ſo much upon Account of his metaphyſical Subſtance, how divine ſoever, as of his relative Attributes and divine Authority over us.

" 33*d*. The Word, *God*, in Scripture, never ſignifies a complex Notion of more Perſons than One, but always means one Perſon only, *viz*. either the Perſon of the Father ſingly, or the Perſon of the Son ſingly.

" 39*th*. The Reaſon why the Scripture, though it ſtiles the Father God, and alſo ſtiles the Son God, yet at the ſame Time always declares there is but One God; is becauſe, in the Monarchy of the Univerſe, there is but one Authority, original in the Father, derivative in the Son. The Power of the Son, being, not another Power oppoſite to that of the Father, nor another Power coordinate with that of the Father, but itſelf the Power and Authority

of

' of the Father, communicated to, manifeſted in ' and exerciſed by the Son.

" 42*d*, The Holy Spirit, as he is ſubordinate to the ' Father, ſo he is alſo in Scripture repreſented as ' ſubordinate to the Son, both by Nature and by the ' Will of the Father; excepting only that he is de- ' ſcribed as being the Conducter and Guide of our ' Lord, during his State of Humiliation here upon ' Earth.

" 43*d*. Upon theſe Grounds, abſolutely ſupreme " Honour is due to the Perſon of the Father ſingly, " as being alone the ſupreme Author of all Being " and Power.

" 44*th*, For the ſame Reaſon, all Prayers and " Praiſes ought primarily or ultimately to be directed " to the Perſon of the Father, as the Original and " Primary Author of all Good.

" 45*th*.---- Whatever Honour is paid to the Son " who redeem'd, or to the Holy Spirit who ſanctifies " us, muſt always be underſtood as tending finally " to the Honour and Glory of the Father, by whoſe " good Pleaſure the Son redeemed, and the Holy Spi- " rit ſanctifies us.

[Theſe three *laſt* Propoſitions, if I apprehend *Dr Clarke* rightly, are thoſe, for the Sake and Support of which, his *whole Book* was written.]

It is not neceſſary to cite any more of the Doctor's Propoſitions, to ſhew his Opinion in what Senſe the *WORD* or *Son*, is ſtiled, *God*, in Scripture, and on what Accounts he is ſubordinate to the Father.

This Scheme, 1*ſt*, preſerves the numerical *Unity* of *God* intire, but makes the Unity of the Son and Spirit with the Father to be only *Figurative*; not [*neceſſarily*] an Unity of *Eſſence* or individual *Subſtance*, but of *Authority* and *Conſent*. It keeps up to the Scriptures, which have *univerſally* ſpoken only of *this* Sort of Unity, whenever they ſpeak of the Unity of *Perſons* or intelligent Agents. 2. It gives a rational

Account of that Expreſſion of Scripture, *I and the Father are* ἕν, unum, *One*; not εἷς, unus, *John* 10, 30. Indeed the Scriptures in every Place where they mention the Unity of intelligent Agents, always ſpeak in the very ſame Term, and always call it ἕν, *unum*. John *ch.* 17. *ver.* 11, 21, 22, 23. 1 Cor. 3. 8. 1 John 5. 7, 8. 3*dly*. This makes the Term, *Perſon*, ſignify the ſame Thing as it always does in our Language, and conveys to the Reader's Mind no Ideas but ſuch as it may have clearly enough. 4. This avoids all thoſe Contradictions (real or ſeeming) with which That Opinion is charged, which makes the WORD to be *the very God*, ſelf-exiſtent and yet derived; the very *ſame individual* Being or Agent, to be Father and Son. 5*thly*. This naturally accounts for the Father's being *greater* than the Son; for the Son's *not knowing* the Day of Judgment: and for all thoſe Texts of Scripture, which plainly ſeem to import an Inferiority and Subordination of the Son. 6. This makes Way for a very good Notion and very proper one, of the *Incarnation*: And a Man may without any Difficulty conceive, that the Λόγος or WORD, an intelligent Agent, diſtinct from, and ſubordinate to the Father, was *incarnate*, did *partake of Fleſh and Blood*, was *made Man*, or in *the Likeneſs of Man*, as the Scriptures every where declare.

In Oppoſition to this Scheme, Dr *Bennet* has offered the following one, which he thinks more agreeable to Scripture, and conſequently more juſt and true.

Chap. 12. *Firſt*. "The Scriptures do teach, that the "*Word*, or divine Nature of our Lord Jeſus Chriſt, "is *the very God*."

Chap. 13. 2*dly*. "The Holy Ghoſt, *is one and the* "*ſame Being with the ſelfexiſtent God*, or *is the very* "*God*."

Chap. 14 p. 216. 3*dly*, "The Word and the Spirit "are as *really diſtinct* in the ſame ſelfexiſtent Being, "or

" or very God ; as the Soul and the Body are re-
" ally distinct in the same created Being, Man.
" *p.* 216.

4*th.* " The Holy Scriptures plainly distinguish
" the selfexistent Being, or very God, both from
" the Word and from the Spirit. p 216

5*thly*, " There is in the divine Nature or Es-
" sence, *SOMETHING* distinct from the Word and
" the Spirit ; and which, together with the Word and
" the Spirit, constitutes the whole divine Nature or
" Essence. *ibid.*

6*thly.* " The Word and the Spirit are GOD, that
" is, essential to, and constitutive of, the selfexistent
" Being." p. 217.

7*thly.* " So much of the divine Nature or Es-
' sence, as is not by any more particular Name distin-
' guished in Scripture from the Word and the Spirit,
' and which is conceiv'd by us as Prior in Order of
' Consideration to both the Word and the Spirit, is
' very properly term'd the eternal Father of the
' Word. *p.* 217.

8*thly.* " The Word, *Person*, when applied to the
' Son and Holy Ghost, does not signify a distinct
' intelligent Agent from the Father. We can't exact-
' ly define *what* a divine *Person* is. *p.* 218.

9*thly.* " God is incarnate by *his second Person* on-
" ly : Even as a Triangle touches a Point given, if *B*
" touches it, at the same Time that *A* and *C* do
" not touch it, notwithstanding *A* and *C* together
" with *B* do coessentially constitute the Triangle.
" *p.* 220.

10*thly.* " The Word, notwithstanding the perso-
" nal Union, did forbear to communicate his extraor-
" dinary Influences to the Man Christ Jesus, during
" the Time of our Saviour's Ministry. *c.* 9. *p.* 125.

11. " Christ had an human Soul, which præex-
" isted before his Appearance in the Flesh, and had
" the Honour of personating God." *p.* 84.

This

This Scheme the Reverend Dr *Bennet* has set up, as what he thinks to be the true Scripture-Account of this Matter, and by which he endeavours to account for every Text of Moment which relates to this Controversy.

If we compare the *two* Schemes together, Dr *Clarke*'s plainly accounts for several Things in a much clearer Manner than Dr *Bennet*'s. As, 1*st*. The Word *Person* is in this latter a *mere unintelligible Sound*; without any the least Pretense of Foundation in Scripture, for introducing such a needless Piece of *Darkness*. The Doctor says expressly, *we can't define exactly what a divine* Person *is*; Nay, the utmost he aims at, is only to *say what it is not*, p. 218. 2*dly*. The Father, the Word, and the Spirit, are (he says) as *really distinct as the Soul and the Body*, p. 216; and yet, but two Pages after, they *are one and the same Being with each other*, p. 218. 3*dly*. The Person of the *Father*, is explain'd no better, than by calling it *SOMETHING* distinct from the Word and the Spirit. 4*thly*, That Form of Expression so commonly used, *viz. God the Father*, is altogether *unintelligible*: As is evident, if instead of the Word, *Father*, we put the Doctor's Definition of it. *God the Father*, *i. e.* God the SOMETHING *distinct from the Word and the Spirit*, *and which with the Word and Spirit constitutes the whole divine Nature*. Or, as it is, *p.* 217, God the *so much of the divine Nature*, *as is not by any more particular Name distinguished in Scripture from the Word and the Spirit*, &c.

The like Difficulties will occur also, in this learned Author's Account of the Incarnation. 1*st God is incarnate by his second Person only*; that is, God is incarnate by *we cannot tell* what, because we cannot tell what the Term *Person* means in this Scheme. 2. The *Word* is as *really distinct from the Father*, *as the Body and Soul*; and the *Word* was incarnate, and *not the Father*; and yet the Word is individually *One and the same Being with the Father*, from which 'tis distinct too:

too. 3. That *the Son of God* was *incarnate*, is an Expreſſion very intelligible, upon Dr *Clarke*'s Scheme: But *God incarnate* is as hard as any, in Dr *Bennet*'s. The *Word* is *God*, i e. SOMETHING *eſſential to the ſelf-exiſtent Being*; Therefore *God incarnate*, is, according to Dr. *Bennet*, only SOMETHING (*eſſential to the ſelfexiſtent Being*) incarnate. 'Tis very hard to apprehend this; or how one Perſon ſhou'd be incarnate, and not the other two, ſince God is the moſt ſimple Being and free from Parts. Did the *ſupreme Intelligence* conſiſt of Parts, as a Triangle does; 'twou'd be very conceivable how *One Angle* might touch a Point, and not the other: But this being not the Caſe, 'tis very difficult, I think impoſſible, to apprehend this Account of Dr *Bennet*'s.

Suppoſing now *each* of theſe Schemes to be reconcilable with the Words of Scripture; yet Dr *Clarke*'s is an intelligible one, whilſt the other is very unconceivable. Dr *Clarke*'s has the Advantage of having no manifeſt Abſurdities in it, which Dr *Bennet*'s ſeems to labour under. In all *Other* Sorts of Speculations, 'tis the conſtant Method of Mankind to take that for true, which is moſt clear; and to abandon thoſe Notions which upon Examination appear to be unintelligible, if a *clearer* Account be offered. Nay, 'tis upon this very Principle that Dr *Bennet* himſelf admits the Hypotheſis of the *Preexiſtence* of our Saviour's Soul, becauſe it *ſolves many Difficulties which 'tis impoſſible to give any tolerable Account of* otherwiſe, *p.* 70. I cannot therefore but think, that, ſuppoſing Dr *Bennet*'s Account of ſome Paſſages of Scripture to be as natural as Dr *Clarke*'s, yet *upon the whole*, Dr *Clarke*'s Scheme being more intelligible than Dr *Bennet*'s, it ought to be preferr'd before it.

CHAP.

CHAP. II.

Containing a particular Compariſon *of Dr* Bennet's *Scheme with Dr* Clarke's.

BUT in Order to make a more exact Judgment of this Controverſy; I ſhall next repreſent the *Solutions* each of theſe learned Writers give of the *Difficulties* uſually raiſed upon this Subject; that it may appear which of them is in that reſpect the moſt natural Scheme.

I. The Controverſy is about the *Trinity*. The *Firſt* Queſtion therefore is, *What* do we mean by the *Trinity*? Dr *Clarke*'s Anſwer, is contained in his three firſt Propoſitions: "*There is* one *ſupreme Cauſe and* "*Original of all Things*; *one ſimple, uncompounded, undi-*"*vided*, intelligent Being [Agent] *or* Perſon, *who is the* "*Author of all Being, and the Fountain of all Power:* "*With this* Firſt *and ſupreme Cauſe or Father of all* "*Things, there has exiſted from the Beginning a* Second "*divine Perſon, which is his Word or Son:* With *the* Fa-"ther *and the Son there has exiſted from the Beginning a* "Third *divine Perſon, which is the Spirit of the Father* "*and of the Son.*" So that, in *This* Author's Opinion, there are *Three divine Perſons* or *diſtinct intelligent Agents*, of which the Son and Spirit are inferior and ſubordinate to the Father.

Dr *Bennet*'s Account is: There are *Three Perſons*, Father, Word, and Spirit; which *Three* Perſons, are *each* the *very God*. But if we take, *Perſon*, and *intelligent Agent*, to be ſynonymous; (as, in the Scripture-Senſe, they muſt needs be; the Scripture never uſing any other Word to expreſs *Perſon*, beſides the maſculine Adjective, which always ſignifies *intelligent A-*

gent;)

gent;) then, he says, *the very God is Undoubtedly but* one *Person*, p. 231. The only *real Trinity* then, according to Dr. *Bennet*, is a *Trinity* of *Parts* of the one self-existent Being each of which he calls a *Person*, but denies them singly and separately to be *intelligent Agents*. We shall afterwards find this learned Author's *Trinity*, to be in Reality but of *Two* Persons only, *viz.* the *Father* and the *Man Christ Jesus*. But taking it here as consisting of *Three Persons* in his own Sense of that Word, i. e. *not* three distinct *intelligent Agents*; it follows, that when he directs a particular Prayer to *each* of these *Persons*, [as, *O God the* Father *of Heaven*;---- *O God the Son*;——*O God the* Holy Ghost,---*Have mercy upon us*,] he prays not to an *understanding Being* or *intelligent Agent*, but only to a *constituent Part* of an intelligent Agent, which it self is *not intelligent*. A Practice, I doubt, not well consistent with Reason or Scripture.

That which shews that Dr. *Bennet* does *not* suppose *One* of these *Constituents* of *the very God* (p. 217.) to be *intelligent*, considered as distinct and separate from the other Two, is, that He allows the præexistent Soul of Christ to be a *Person* or *intelligent Agent*, when the Word was *quiescent* or did not influence him. If therefore the Word be it self an *intelligent Agent*, then 'twill follow, either that those *Two* intelligent Agents, which were *distinct from* each other, and did *not influence* one another, were but *one* intelligent Agent, (for he says, *p.* 19, *that the* Word *and the* Man *Christ Jesus are united into* ONE PERSON;) or else that the *Word* is *not* an *intelligent Agent* or *Person*.

Now if the *Word* be not an *intelligent Agent* or *Person* properly speaking, how is it that the *Word was God?* Or how *were all Things made by him*, as St. *John* assures us they were? Was the World made by an *unintelligent* constituent Part of God? Or is it not clear, upon Dr *Clarke*'s Account of this Matter, agreeable to the *unanimous* Sense of all Christian Antiquity, that God

God the Father made use of the Ministration of his Son, *by whom* (δι' ὃν) *he made the Worlds?*

II. To the Question, *Wherein* the *Unity* of the Trinity (the *Unity* or *Union* of *Three real* distinct *Persons*) consists; Dr *Clarke* would answer: It consists in that there is (*Prop.* 39.) *but one* Authority, *original in the Father, derivative in the* Son *and in the* Spirit; and consequently but *One supreme Agent.* On the other Hand Dr *Bennet* thinks, that *the Father, the Word,* and *the Holy Spirit, are the selfexistent or very God, and consequently one and the same Being.* p. 215.

As there is (I think) but one Objection, which is supposed to lye here against Dr. *Clarke*'s Notion, *viz.* that his Account makes in Reality *Three* Gods: So, in Answer to That, 'tis said, 1*st*; The Inferiority and *Subordination* in the Son and in the Spirit, and the *derived* Powers by which both the Son and Spirit act, plainly shew that He doth not make them *co-ordinate*: and consequently that he preserves the numerical *Unity* of *God* entire. To make Three *Gods* (in the absolute and proper Sense of that Word,) each of them must have *equal* Powers; each of them must be self-existent, unoriginated, and independent. But where Selfexistence, Unorigination, and Independency, are directly asserted not to belong to the Son and to the Spirit, this Scheme can in no more Propriety be call'd *Tritheism*, than, because Magistrates are call'd *Gods*, and Angels are call'd *God*'s, therefore to call them so is *Polytheism.* 2*dly.* The *Scriptures* no where declare the Father, the Son, and the Word to be *one Essence*, or *Substance*, or *Being*, or *Person*; but every where speak of them as *distinct Agents.* The *Word* was He by whom God made the World; and the *Word* was incarnate. The *Spirit* is described in the new Testament, as the immediate *Author* and *Worker* of all Miracles; as the *Conductor* of Christ himself; and has such *personal* Characters affixed to him, as evidently distinguish him from the Father and the Word.

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Since then the Scripture thus plainly repreſents them, not as *MODES* of one Subſtance, nor as *Parts*, nor as All of *one and the ſame* Power, i. e. *co-ordinate Beings*; Dr. *Clarke* took certainly a very conceivable and clear Method, (in which He followed the * Antients,) to make the *Unity* the only poſſible one; *viz.* One ſupreme God the Father, to whom the Son and Spirit are ſubordinate, and act by *his one Power and Authority*. 3*dly*. I muſt farther obſerve, the *only* ſcriptural Unity of more Perſons than One, is a figurative One. Such was what our Saviour prays for, *John* 17, 11, *Holy Father, keep thro' thy Name thoſe whom thou haſt given me, that they may be ONE, as we are.* Nay, 1 *John* 5, 7, ſuppoſing That Text were genuine, (which yet is proved ſpurious, if it be poſſible for any Paſſage to be proved ſo,) ſpeaks only of an *Unity* of *Teſtimony*. And indeed the Word ἓν, *unum*, in This Conſtruction, when *two* or more *Perſons* or *Things* are ſaid to be *One*, is never (I believe) in any Writer whatſoever, uſed otherwiſe than *figuratively*.

As thus Dr *Clarke*'s Opinion ſeems agreeable to Scripture and Reaſon; 'twill be hard to account for Dr *Bennet*'s; that the *Father, Word, and Spirit, are the ſelf-exiſtent or very God, and conſequently One and the ſame Being*. For

1ſt, If there be *ſomething in the Divine Nature, diſtinct from the Word and the Spirit, which is the eternal* Father *of the Word*, p. 217; and ſomething diſtinct in each of the Three, which belongs not to the other Two; then it follows that God muſt be a compound Being, conſiſting of *Parts*: And it cannot be ſaid, that *the Word is the very God, and the Holy Ghoſt is the very God*, (to prove each of which, the Dr has a whole

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* *This Origination in the divine Paternity, has* antiently *been look't upon as the Aſſertion of the* Unity. Pearſon on the Creed, 4th Edit. pag. 40.

Chapter;)

Chapter;) but rather that Each of the Three are *Something* conſtituent of *the* very God. The *Word* cannot be the *very God*, and the *Holy Ghoſt* the *very God*, unleſs the *Word* and the *Holy Ghoſt* be the *very ſame* Being. *But then* as Dr *Bennet* obſerves, p. 215, *'tis evident that the Scriptures do notwithſtanding manifeſtly* diſtinguiſh *the Word from the Spirit: The whole Courſe of the New Teſtament is a continued Demonſtration of this.* And after ſome Proofs, he infers, p. 216, *This clearly ſhews that the Word and the Spirit are as* really diſtinct *in the ſame ſelf-exiſtent Being or very God, as the Soul and the Body are really diſtinct in the ſame created Man.* If ſo; it muſt be as abſurd to ſay, they are *really diſtinct from* each other, and yet Both of them *One and the ſame Being*; as to ſay, the Soul and the Body are *really diſtinct* from each other, and yet they are *Both of them One and the ſame Being, Man.* Again, 2*dly*, *The* Word *is the very* God, *and the* Holy Ghoſt *is the very* God; and yet they are *really diſtinct.* If *diſtinct*, then they muſt ſome way or other *differ.* If they *differ*, how are they *one and the ſame Being?* 3*dly*, If *the Word and the Holy Spirit be eſſential to, and conſtitutive of the Selfexiſtent Being*, p. 217; then the Word and the Spirit muſt each have *All* the Properties of God, or each muſt have *ſome only* peculiar to it ſelf; which, being added to the Properties of the Other Two, by uniting them, compoſe One God.

If you ſay, that *Each* of the Three have *All* the Properties of God; then each of the Three muſt be *underived*; Which is a Contradiction to the very Notion of *Father* and *Son:* And each of the Three muſt be an *intelligent Agent*, or *Perſon*, which yet Dr *Bennet* will not allow. If it be ſaid, that *Each* of them has *only* its own *peculiar* Properties, which being all join'd together conſtitute the very God; then *Part* of a neceſſarily-exiſtent Being will be unoriginated, and *Part* derived: The moſt *ſimple* Being will have ſuch Attributes, as ſhew it to be *compounded* of *diſtinct* Parts, and

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such too as clash with and mutually destroy each other. For Necessary Existence is as inconsistent with being begotten, as to have *no Cause* of Existence and to *have a Cause* One constituent Part of the very God, or of the *Self-existent* Being, is the *Word begotten* by the Father. The Term *begotten*, implies necessarily to *receive a Being*, or to be *caused to be*. So then the Word *received a Being* from the Father by Generation, and yet at the same time *necessarily-existed*, that is, did *not receive a Being*; Which is a manifest Contradiction. Nay, 4*thly*, Supposing it possible to reconcile Dr *Bennet's* 12*th* and 13*th Chapters*, wherein he proves the Word and the Holy Ghost to be each the *very God*, with what he says *ch.* 14*th* that they are each *not the very God*, but only *essential* to and *constitutive* of the self-existent Being; yet, if I mistake not, the Word and the Spirit having, by being each the *very God*, all the Perfections of God, they must be as much Three equal co-ordinate God's, notwithstanding their Union, as if they were not substantially united. For, *That Something* distinct from the Word and the Spirit, which constitutes the Father, *p.* 216, if it has all the Perfections of God in it self, is God: And the Word, and the Spirit, if each has all the Divine Perfections, will each be God too: And consequently the uniting or compounding these together, will no more make One simple Unoriginated Being, or one Intelligent Being, than the compounding or uniting Three Minds, or Substances, will make but One Mind or One Substance.

This worthy Gentleman therefore seems not to me to have more secured That First and most Fundamental Point of *The Unity*, nay in reality he has done it less, than Dr *Clark* has done, if we examine accurately his Opinion. Besides that the one is perfectly easy, and comprehensible; the other Mysterious, and altogether unintelligible.

III. A *Third* Thing very easy upon Dr *Clarke's* Scheme, is, What is meant by *Person* in this Dispute. A Term *ever* signifying, in our Language, *Intelligent Agent*. And agreeably to this, He says; *With the First there has existed from the Beginning a Second and a Third divine* Person. *Prop.* 2, 3.

On the other Hand, the Reverend Dr *Bennet* says, p. 218, that *the word*, Person, *when applied to the Son, and Holy Ghost, does not signify a distinct intelligent Being* [*or Agent*] *separate from the Father. For tho' we can't exactly define What a divine* Person *is, yet we can say what 'tis not.* What a strange Scheme of Religion must That be, wherein are so frequently *Chosen* to be used the Terms, *Three Persons and one God*, even in Publick Worship; and yet so Able a Man as Dr *Bennet* can't here tell what a *Person* is? Especially considering that That Term (in Dr *B's* way) is not a *Scripture-One*, but contrived by Men to express their own Ideas: The Scripture never using upon this Occasion any Other Term but the *masculine Adjective* alone, which *always* and *necessarily* and *Only* signifies an *Intelligent Agent*.

Doctor *Bennet* seems to think the Term, *Person*, an improper one; and is clear that *the Three* Persons *of the God-head, are not three* Persons *in the same Sense, in which Three Men are three* Persons, p. 218. But notwithstanding That, he *desires that the Use of it may be continued, till better can be substituted in* its *Room.* But ought not the Doctor to have *desired* the direct contrary; since the Term *Person* so *necessarily* conveys into the Hearers Mind a Notion so very different from what He ought to conceive? Can there be a *Worse* Term possibly made use of, than that which never fails to raise in our Minds wrong Notions (if Dr *Bennet's* Scheme be right) of the Objects of our Worship? When a Man is told that *the Father, the Word, and the Spirit, are truly and really* distinct, *so that one is not the other*, p. 218; and at the same Time, that each of these *is a Person*; Which way is it possible but that he must

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imagine each of the Three to be a distinct *intelligent Agent*, and that they are not individually *One and the same* [*Agent* or] *Being?* This *Zeal* for *Terms* without any *Meaning*; and the strong Conceit, that Matters of the highest Importance lie under them; has, I'm persuaded, been one great Cause of the fatal Divisions in Christianity; and must necessarily keep them up so long, till Men can either *define* the Meaning of their *own* Words, contrived by themselves to *explain* the Meaning of *God*'s Word; or else can bear to be called back to the Use of *plain* and *scriptural* and *undisputed* Expressions, which would tend much more to the real Glory of God and the True *Union* of Christians.

IV. Dr *Clarke* has given us a clear and distinct Account of our Blessed Saviour's *Divinity*; Whereas Dr *Bennet* has deprived us of *every Text of Scripture* in Proof of that main Point; except *Three*, which yet upon his own Principles may with Ease be taken from him. His *Three* Texts are; *John.* 1, 1, *In the beginning was the Word, and the Word was with God, and the Word was God.* 2*dly*, 1 Tim. 2, 5, *There is one God, and one Mediator between God and Man, the Man Christ Jesus.* The 3*d* is a Passage cited by the Author of the Epistle to the *Hebrews*, *ch.* 1. out of the 102 Psalm; Which is expressly ascribed to Jehovah *there*, and to our Saviour *here.*

As to the *First* of these, *The Word was God*; This Learned Author has told us, *p.* 61, *I am persuaded that the Reason why Angels are so often call'd Elohim* [i. e. God,] *is because they so frequently transacted Matters with Mankind in the Name of the very God?* Why then might not *our Saviour* be call'd *God* too for the same Reason, since he *transacted Matters* of the very greatest Moment *with Mankind in the Name of God?* Is it a Proof that the *Word* is *the very God*, because he is call'd *God*; and not as good a Proof that *Angels* are the *very God*, since they too are allowed to be call'd, *God?*

By whatſoever Method you will reconcile to the *Unity* of God, Angels being called *God*; by the very ſame in proportion, may St *John* be reconciled to the reſt of the Scriptures, in which the Unity of God is aſſerted. Had Dr *Bennet* conſidered this, I am perſuaded he would not have uſed ſuch *Expreſſions* as we meet with in *p.* 188, 189; which, as they ſhew too much Confidence in his own Scheme, ſo they muſt needs be *blamed* by all who differ from him.

The *Second* Paſſage, 1 *Tim.* 2, 5, has been produced by the Doctor four or five ſeveral Times in this very Book to prove our Saviour to be a *Man.* 'Tis ſtrange therefore 1*ſt*, that this Text ſhou'd Now be brought to prove him *the very God.* If any thing; 'tis moſt natural to infer, that he is *not* the very God, becauſe he is here ſo expreſly contradiſtinguiſhed from him: *There is one God; and one Mediator between God and Men, the Man Chriſt Jeſus.* But 2*dly. There is one God; and one Mediator, the Man Chriſt Jeſus.* Do you argue hence that the *Word* is the very God, becauſe the Word is not mentioned as ſomething intermediate betwixt God and Man? But 'tis ſo palpable that this Text proves not the Word to be the very God, that its poſſible, notwithſtanding *this Text*, that there may be no Second Perſon or Word; that nothing was united to the Man Chriſt; that he might be only an extraordinary or even but an ordinary Man. 3*dly.* If the *Word*, be the very God; and the Man Chriſt Jeſus, united to the Word or very God, be the Mediator between God and Men; then the Meaning is, that the *Word united to Chriſt* was a Mediator between God the Father and Men. But then if the Word be the very God, one and the ſame Being with the ſelf-exiſtent Being; there will be the ſame Neceſſity for a Mediator between the Word and Men; and again, for the ſame reaſon, between the Holy Ghoſt and Men; And thus we ſhould ſtand in need at leaſt of *Three* Mediators, *viz.* One for each Perſon of the Trinity.

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The *Third* Text is; *Thou, Lord, in the Beginning haſt laid the Foundation of the Earth, and the Heavens are the Work of thy Hands: They ſhall periſh, but thou ſhalt endure,——but thou art the ſame, and thy Years ſhall not fail*, Heb. 1. The *Argument*, is this. *Jehovah* is the incommunicable Name of the ſelfexiſtent God. The Pſalmiſt directs himſelf to Jehovah. The Author of the Epiſtle to the Hebrews ſays, thoſe Words are ſpoken of the Son. Therefore the Son is Jehovah, *i. e.* the very God.

Is this then the *only Argument*, which muſt ſupport ſo great a Truth as the Divinity of our Lord; nay, that is to prove him to be the very God? How many Ways are there of anſwering this, and conſequently of diſproving our Saviour's Divinity, if *this* be its *only Proof?* 1*ſt*. Suppoſing our Saviour to be really a diſtinct Being, ſubordinate to the Father, *by whom He* (the Father) *made the Worlds*; the Pſalmiſt might ſay, *Thou, Lord, in the Beginning haſt laid* &c. of the Father; and the Apoſtle might apply it to the Son; and *Both* very properly, ſince the Father made it *by* the Son. To the One it might very well be ſaid as to the *Cauſe*, to the Other as the *Inſtrument*. 2*dly*. What if the Foundation of the Argument be denied, that the Name *Jehovah* is an incommunicable Name? 'Tis granted that 'tis communicated to Chriſt: Now is not the Argument as good; therefore the Name is not incommunicable, becauſe 'tis communicated to Chriſt; as the Name is incommunicable, therefore Chriſt is the very God? Our Saviour ſays, that *there is none Good, but One*, i. e. *God:* Will it therefore follow that the Term *Good* is an incommunicable Name, and that no one can be called by that Name but only God? 'Tis granted that *Jehovah* is appropriated to the one God of Heaven in Scripture, in Oppoſition to the Gods of the Nations: But there ſeems to be nothing either in the Words of Scripture, or in the Reaſon of the Name, (if I do not much miſtake

ſtake the Reaſon of it,) that at all implies it to be incommunicable. In *Exod.* 6; 2, 3, *God ſpake unto Moſes, and ſaid unto him, I am* Jehova: *And I appeared unto Abraham, unto Iſaac, and unto Jacob, by the Name of* El Shaddai (God Almighty,) *but by my Name* Jehova *was I not made known to them.* And *Exod.* 3, 15, *Jehovah--- this is my Name for ever, this is my Memorial unto all Generations.* The Meaning of theſe Paſſages is; I declared to *Abraham,* Gen. 17, 1, that I was *Almighty*, able to accompliſh whatever I thought fit, and therefore I commanded him to *walk before me*; and I promiſed him the *Land of Canaan*, and a numerous *Seed* that ſhould poſſeſs it: But they *died, not having receiv'd the Promiſes.* I promiſed them, and they depended on my *Power.* But now I'll be known by the Name * *Jehovah*, which ſignifies to cauſe *to BE* what I promis'd. This is my Name for ever, unto all Generations; *The Performer of my Promiſe.* Jehovah therefore doth not imply *Self-exiſtence*, or any Thing like it, as far as I have been able to judge; nor doth the Formation of the word intimate it; but 'tis plainly, *he that will cauſe to exiſt* or *be.* If the Reaſon therefore of the Name be of any Conſequence, it may be very properly communicated to our Saviour, *through whom and for whom all Things were created* by the Father. 3. The only Argument from whence 'tis concluded that the Name *Jehovah* is incommunicable, is this, that God ſeems to appropriate this Name to himſelf; *This is my Name for ever, and this is my Memorial unto all Generations.* And Pſalm 135, 13, *Thy Name, O Lord, endureth for Ever, and thy Memorial, O Lord, throughout all Generations.* And Hoſea 12, 5. *Even the Lord God of Hoſts, the Lord is his Memorial.* But why may not this Name be communicated to Another *without Confuſion?* The Father is *God*, and *Good*, and *only Wiſe*, and *Bleſſed*, and

* See Mr. *Ainſworth* on theſe Places.

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the only Potentate, and who *only hath Immortality*, and Thou *only art Holy*: And yet This occaſions no Confuſion, tho' we know that Chriſt too was *God*, and *Good*, and *Wiſe*, and *Holy*, and *Powerful*, and *Bleſſed*, and *Immortal*.

The Name of God will ſtill be *Jehovah*, and *That* his Memorial to all Generations, notwithſtanding this Communication. Nor is there any Danger of Confuſion of Perſons, ſince the Circumſtances of the Place, will eaſily determine of *Whom* they are ſpoken; even as eaſily, as they determine *when* the Term *God* is ſpoken of the *Firſt*, or of the *Second* Perſon; or *when* the Term מלאך or ἄγγελος, which ſometimes ſignifies *The Angel of the Covenant*, at other times an *Angel*, at other times a *Common Meſſenger*, even a *Man*; is to be applied to the one Species of Beings, or to the other. But *Laſtly*, ſuppoſe it really to be an *incommunicable* Name; ſtill the Name Jehovah may be aſcribed or given to Jeſus Chriſt, *i. e.* to the Word, as to one *ſent in the Name* and acting by the *Power* of *The very God*: Which is the Solution that Dr *B. himſelf* has given to ſeveral Texts of Scripture, *p.* 51 *&c.* And then it will no more follow that Chriſt is the very God, as the Dr would infer; than that the Angels who acted in the Name of God in the Old Teſtament, *in whom was the Name of God*, were The very God.

Vthly. Upon Dr *Bennet*'s Scheme, *viz.* that the Word is the very God, the *Incarnation* is unaccountable, unleſs we ſay *The very God* was *incarnate*, which the Doctor will not grant. When therefore he comes to treat of this Difficulty, he makes a *Part of God* to be incarnate, and alters the Terms of the Queſtion; *p.* 220, *Why may not God, by his Word, be united to a Man, as well as the Body and the Soul are united in each of US?* If the *Word* be *The very God*; then to ſay that God, by *his* Word, may be united, is in other Terms to ſay, that *God*, by *the very God*, may be united;

or God, by *his God*: Which is unintelligible. What can be the Meaning of That Particle, by *HIS* Word? The Word is The very God, and The very God must be the Word, and they are Both *One and the same Being*, p 215. How then can *One* be incarnate *BY* the *Other*, or God *by his* Word, and not be Both equally incarnate? To conceive a *particular Part* of a selfexistent Being incarnate, who has *no Parts*; is a contradictory Conception. And to conceive *one and the same Being* under different Names, incarnate under One Name, and not incarnate under one or two other Names, is as bad. These are not *Difficulties* arising from *partial and inadequate Ideas*, but they are *clear and distinct Conceptions*; as clear, as, if *Peter* and *John* be each of them Names of *One and the same Being*, whatever is true of *Peter*, must be true of *John*; and nothing can be affirmed or denied of *John*, which may not exactly be the same of *Peter*. If the *Word* be *the very God*, and the *Holy Ghost* be the *very God*, all *one and the same Being*; then if the *Word* be incarnate, the *very God* must be incarnate: and consequently, the *Father* and the *Holy Ghost* must be incarnate.

The Doctor indeed, when he treats of the *Incarnation*, supposes, not that *the Word is the very God*, and the *Holy Ghost* the *very God*; but that each of the *Persons of the ever blessed Trinity*, *are really distinct*, p. 220. And then by Means of a Triangle he explains the Incarnation; *viz.* that *a Triangle touches a Point*, *if* B *touches it*, *tho'* A *and* C *do not touch it*. But the Doctor should have proved *B* to be *The very Triangle*, and likewise the same of *A* and *C*; as he has proved each of the Persons to be *The very God* in a set Chapter; tho' now, when he has Occasion for it, he wou'd make them to be but *Parts* of God, as each Angle is of a Triangle.

How easy is all this Matter in Dr *Clarke*'s Account, who takes the *Logos* or *Word* to be a distinct *intelligent*

telligent Agent, and to be *made Flesh?* As 'tis an *intelligible* Scheme, and a very *consistent* one, and which strictly keeps up the apparent Distinction which the *Scriptures* make of the Father, the Word, and the Spirit; and was also (I think) the general Opinion of the *Primitive Fathers* in the *Three First Centuries*; I see no Reason why it should not have the Preference before any other that has not *equal* Advantages.

CHAP. III.

Containing a Comparison of Dr Bennet's *and Dr* Clarke's *Account of the* Incarnation.

THE Question betwixt the Reverend Dr *Bennet* and Dr *Clarke* here to be examin'd, is, I think, justly stated by Dr *B.* p. 69. *What That intelligent Being was, which voluntarily debased or emptied it self of a glorious State, and condescended to be Incarnate, and to undergo such Temporal Hardships, and even the Death of a Malefactor, and was afterwards exalted by the Supreme God to a State of Power and Authority over all created Beings*; What was That intelligent Being?

'Tis granted on both Sides, and indeed it must be on all Hands, that it cannot be *The very God*, because 'tis impossible for him to be *exalted*, or *rewarded* on Account of Sufferings. Dr *Clarke* therefore accounts for this, *Prop.* 49, 50, thus. *The* Son *or* Word *at his Incarnation emptied himself* (ἐκένωσεν ἑαυτὸν) *of That* Glory *which he had with God before the World was, and by Virtue of which he is described as having been in* the Form of God: *And in this State of Humiliation, suffered and died for the Sins of the World. After the Accomplishment of which Dispensation, He is described in Scripture as invested with* distinct Worship *in his* own Person: *his* original

original Glory *and Dignity being at the same Time revealed, and his* Exaltation in *the* Humane Nature *to his* Mediatorial Kingdom *declared: Himself sitting upon his* Father's Throne, *at the Right-hand of the Majesty of God; and receiving* Prayers *and* Thanksgivings *from his Church.*

Dr *Bennet's* Scheme is; *That the Pre-existence of human Souls in* general, *is mere Suspicion and Conjecture, and without any Possibility of Proof. But as for the* Pre-existence *of Christs human Soul in* particular, --- *the Admission of it as an Hypothesis solves Many Difficulties otherwise impossible to be accounted for,* p. 70. *Christs* Pre-existing Soul, *not the* WORD, *was, before the Incarnation, the* Shechinah, *or Habitation of the Glory of the Father or very God, in which the Name of God was.* -- *The* Pre-existing Human Soul *of Christ* emptied *himself of his Glory, the Glory he had with God before the World was, and on which Account he is said to have been in the Form of God.* And *in this State of Humiliation Christ did suffer and die for the Sins of the World,* p. 260. *The* Word *or divine Nature of the Son is not a different* Being *from God, but yet was certainly worshipped before the* Incarnation, *because he was essentially in God, and the SAME Being with the Father or Very God, who could not be worshipped separately from his Word*: ibid. *The* Word *was not capable of any such Exaltation,* p. 261, *as Dr* Clarke *has maintained in his* 50th *Proposition.*

These being the respective Accounts given by these two learned Writers, of That *Great Mystery of Godliness, God manifest in the Flesh*; I shall *First* consider what Dr *Bennet* has occasionally objected against Dr *Clarke's* Scheme, and Then what may be objected against the *Other.*

'Tis agreed on Both Sides, that an *Intelligent Agent* came down from Heaven, and, after a State of Humiliation and Suffering, was exalted, and now *receives some Religious Worship. He that shall be our Judge, is at present our Mediator*; For there is one Mediator between God

God and Men, the MAN Christ Jesus, 1 Tim. 2, 5. *And to him that is at present our* Mediator, *and shall hereafter be our* Judge, *we are required* (says Dr *Bennet*) *to give Religious Adoration*, p. 29. And again, p. 30, *It is certain therefore, that to him that washed us from our Sins in his own Blood, we are bound to give Glory and Dominion for ever and ever*, Rev. 1. 5, 6. I mention this, because some have drawn an Objection against Dr *Clarke*'s Scheme, from the *Worship* to be paid to *the Lamb that was slain:* Which, as 'tis no Difficulty to Dr *Bennet*, so neither can it be to Any who consider what He has said upon this Subject from express Scriptures.

Doctor *Bennet* objects against the Exaltation of the *Word*; First, *That all things whatsoever, were made by the* Word, John 1, 3. *So that the whole Creation, even the most glorious created Beings whatsoever, derive their Existence from him. Hence 'tis evident that he is by Nature their Superior.* —— *And consequently That Exaltation which our Lord Enjoys, could be no Exaltation to the Word,* —— *because he is necessarily as great in himself, as That Exaltation cou'd make him.--'Tis indeed an* ὑπερύψωσις, *an* exceeding *Exaltation, of his* human *Nature*; *but 'tis no Exaltation at all to his Divine Nature*, p. 37.

To this I reply, 1*st*; Dr *Bennet* here supposes, that because *by* the Word were all Things made, therefore the *Word* had *supreme Dominion* over all Things from the Beginning. But this is contrary to the Representations of Scripture, which declare *All Power* to be *Given* him *in Heaven and Earth*, not till after his Resurrection, *Matt.* 28, 18. Nay 'twas given him as the *Reward* of his Sufferings. Because he *emptied himself*, Therefore *God hath highly exalted him, and given him a Name which is above every Name*, Philip. 2, 9, 10, 11. So again *Ephesians* 1, 20, 21, 22, *God, when he rais'd Christ from the Dead, set him at his own Right-hand in the heavenly Places, far above all Principality and Power and Might and Dominion and every Name that is named not only*

only in this World, but also in that which is to come; and hath put all things under his Feet. 2*dly*, The Scriptures always represent the *Son* or *Word*, as the Instrument *BY* which God made the World; and not as himself the *Supreme* Lord of the Universe. Were *Authorities* to have any Weight in this Question, I cou'd produce all the *Fathers* unanimously. But I wave them. The Scriptures are express. *God created all things* by *Jesus Christ*, Eph 3, 9. And 1 Cor. 8, 6, *To us there is but One God, The Father*, Of *whom are all Things, and we in him*; *and one Lord, Jesus Christ*, By *whom are all Things, and we by him.* See also John. 1; 3, 10. Coloss 1; 16, 17. Heb. 1; 2, 8, 10, 11. These Passages, as they plainly assert his having a Share or Office in the *Creating* of all Things, so not one of them in the least intimates any *Dominion* or *Government* of the Universe belonging to him upon That Account. Nor is there any Other Text which doth so, till after our Saviour's Resurrection. The *Father* indeed is *prais'd* (and not the *Word*, as Dr *Bennet* says, p. 187,) on account of his *Creating* all Things, *Rev.* 4, 11, *Thou art worthy, O Lord, to receive Glory and Honour and Power; for thou hast created all Things, and for Thy Pleasure* (which is never said of the *Son*,) *they Are, and were created.* But the *Word* is never at all prais'd on *That Account*, tho' 'tis granted that *all Things were made by him.* But 'tis always on a different Account, that Honour is given to *Him*, *Rev.* 5; 9, 12, *Thou art worthy to take the Book, -- for thou wast* SLAIN; and, *Worthy is the Lamb that was SLAIN, to receive Power and Riches and Wisdom and Strength, and Honour, and Glory and Blessing.* Whatever therefore be the Metaphysical Nature of our Blessed Lord, and how much soever his Nature be superior to all his Creatures, yet 'tis plain He may be capable of, and receive an ὑπερύψωσις, an *exceeding Exaltation*, or rather an *Exaltation above* every Name, as he receiv'd *all Power in Heaven and Earth*, the Reward of his being slain. 3*dly*, Dr *Bennet* grants, p. 38, *That the very God himself exercis'd this*

this Authority [the Authority over his Creatures,] *immediately, and without the Interposition of a Mediator, before Christs Exaltation.* If therefore the *Word* was *exalted* to an *Authority*, which God the Father himself *immediately* exercis'd *before Christs Exaltation*; this gives a fair Account of the highest Scripture-Expressions upon this Head.

'Tis not therefore an *Exaltation* of *The very God*, or of the *Father*, that is maintained by Dr *Clarke*, as Dr *Bennet* would insinuate; which, 'tis granted, is absurd, nay *Blasphemy, to suppose.* But 'tis such an Exaltation, *which implies our Lords being really the better for it, and a Gainer by it, his having more* Honour *from inferior Beings.* But then I know not how to add, as Dr *Bennet* does, *more Substantial Happiness by his Exaltation, than the Condition of his Nature Cou'd invest him with*, p. 39. These secret Things belong to God: and unless God had revealed them to us, we had better confine our selves to the plain Declarations of Scripture, and not venture to be confident beyond what is written.

A 2*d.* Objection is started by Dr *Bennet*, p. 64. The Law is stiled *the Word spoken by Angels*, Heb. 2, 2. and is upon that Account opposed to the Gospel, which was delivered *by the Lord*, ver. 3. How can this be accounted for, if the Word was the Angel who appear'd *in the Form of God* and delivered the Law; since it will then follow, that *the Law* was delivered *by the Lord*, as well as the *Gospel.*

As This Objection affects *Both* the Schemes here under Consideration; Dr *Bennet* answers, p. 65, that *after* our Saviour *became incarnate*, He [i.e. the pre-existing Soul] *might very properly be distinguished from* Angels; *that name being* usually *given to, and understood of such Spirits, as were* † *not embodied.*--- *The Alteration of his*

† Where is there any the least Hint given in Scripture, that *Angels* are *mere Spirits*, without any thing of *Body* belonging to them? *Con-*

Condition by his personal Union with the Word, *and his special Sonship to God, and Designation to the Dominion of the Universe, gave the justest Ground for that Antithesis.*

But the truer Answer (I think) is; The Word, when he appeared *in the Form of God*, and *as God*, was no more than the *Minister* and *Angel* of God, and acted all along as such, God the Father *immediately* (p. 220) exercising Dominion over his Creatures. But in these last Days, He *being so much better than the Angels, as he hath by Inheritance obtain'd a more excellent Name than they*, Heb. 1, 4; being *appointed Heir of all things*, having *All Judgment committed to him*, and thus being himself our Governour; he hath (as such) delivered unto us the Law we are to follow, and by which he will judge us at the last Day. There seems to have been the same Difference in the two *States*, as between the Son of a King, when his Father is immediate and sole Governour, making use of him as his Agent, or Instrument, or Embassador, in which Case he can never exceed his Commission; and the Same Son admitted into the Throne with his Father, and made Judge and Governour himself. The *Son* Now delivered to us his *own* Law; he acted now as King *himself*, and not merely as A Minister.

Dr *Fennet* objects 2*dly*; *That the Apostle* can't *be understood* (though I think the Whole Christian World, excepting the Socinians, have always so understood him,) *to mean the Word or divine Nature of Christ, when he affirms of our Saviour that he was ἐν μορφῇ θεοῦ and ἴσα θεῷ before the Incarnation*; because this (he says) would *weaken the Force of the Argument*, p. 75,—79. But the Apostle (*he says*) would have expressly call'd him ὁ θεός God, as he doth * *elsewhere*; and accordingly wou'd have

* St *Paul* has no where applied That Title to our Lord, in any one *uncontested* Text. See Dr *Cl's* Answer to Mr *Nelson*, page 86.

said,

said, ὃς θεὸς ὑπάρχων, *who being himself God*; And *then he* wou'd *have subjoined--- his own lofty Expressions in* Col. 1, 16, *By whom all things were made*, &c. or *something else parallel to these Words.* Then follow some *hard Words*, which I omit; And

I reply, 1*st*. I wish that this way of treating the inspired Writers, when they do not just write to our vitiated Tastes, were not so much in fashion. 2*dly*. But how does the Apostle *weaken his own Argument?* He was urging Humility from the Example of Christ, who was wont to appear *as God*, in great Glory and Splendor, and to personate God; yet did not covet or eagerly and haftily assume to himself to be honoured as God, which Honour he was to have in the appointed time; but he willingly emptied himself of the Glory he had, and was made in the likeness of Man, and humbled himself, and became obedient to Death. Is not this Example, as set us by our Saviour, and as preach'd to us by the Apostle, an excellent one? In what part of it, is there any Flaw? Or what obligation was St *Paul* under, to express himself here in the Words Dr *Bennet* would have him, when the Phrase μορφὴ θεῦ sets forth his Whole Sense altogether as well? 3*dly*. But *the Argument* (he says) *is so much the stronger, by how much the more excellent the Person is represented, and the greater Distance there is between his proper Condition and the Practice he submits to*; p. 77. Then certainly the Argument is stronger upon Dr *Clarke*'s Principles, than upon Dr *Bennet's*, by how much the *Word* is more excellent than the *pre-existing Soul*, and the distance greater between the Condition of *Him* by whom God created all things, and *One of the Things* themselves which God created By him.

Dr *Bennet* objects 4*thly*. *If St.* Paul *meant that the Word was* ἐν μορφῇ θεῦ *and* ἴσα θεῷ, *his Argument is inconclusive, and impertinent* p. 79. *What Influence can it have upon a mere Man? Will not the Man reply, that it does not at all affect him, because of the prodigious Diversity of*

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Circumſtances? --- *How does it enforce any mere Man's Humility and Condeſcenſion?* p. 80, *'Tis the Practice of a diſtinct Nature, which choſe to debaſe it ſelf before the Union of the two Natures commenced. And tis the Condeſcenſion and Humility of the VVord alone, in which the Man has no Share*, p. 81.

I reply, 1*ſt*, 'Tis very *hard*, to ſay preſently that St. *Paul* uſes an Argument drawn from *a wrong Topick*, that his Argument is *impertinent*, and that we make him uſe *wretched Sophiſtry*; if he does not argue juſt as we would have him. St. *Paul*'s Argument is; *Let this Mind be in you, which was in Chriſt*, who, tho' he was *in the Form of God*, yet *humbled himſelf* for our Sakes; For which Humiliation God rewarded him. Be *ye* therefore ready to *humble* yourſelves, and God will *reward You*. Can any Thing be more rational, more *pertinent*, or more *concluſive? 2dly*. Cannot a *mere Man* be moved to a Duty, by Arguments taken from *Other* Beings beſides *mere Men?* When *Solomon* encouraged Induſtry from the Example of the Ant, did he argue *impertinently*, and uſe *wretched Sophiſtry?* Or did St. *Jude* argue *inconcluſively*, from the *Angels which kept not their firſt Eſtate*, and from *Michael the Archangel*'s not *bringing a railing Accuſation*; to the Duty of *Man? 3dly*. Suppoſe the *Circumſtances of a mere Man*, to be *prodigiouſly* d verſe in *other* Inſtances; yet may not the mere Man, and Chriſt who was not a mere Man, Both exerciſe a *particular* Virtue? Or is the Argument *inconcluſive and impertinent*, as often as it occurs in Scripture, *Be ye perfect as your Father which is in Heaven is perfect*; *Be ye Holy, for I* [i. e. God] *am Holy*, Lev. 11, 44. 19, 2. 20, 7? May not a *mere Man* urge all that Dr *Bennet* has ſaid from this Topick againſt the *Humiliation* of the *Word*, againſt *theſe Commands* likewiſe of Scripture? But 4*thly*. This Argument enforces every Man's Humility, as much as any Argument from Example can. The *Word* diveſted himſelf from all his Glory, and underwent great Pains

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for Men; he left the Glories he had enjoyed for many Ages, and willingly humbled himself for Man: *Men* therefore ought to be *like-minded, to do nothing through Strife or Vain-glory*, but *in lowliness of Mind to regard the Things of others, and not only their own*; even as Christ regarded not himself only, when he emptied himself as he did. *5thly.* Does Dr *Bennet* imagine that Jesus Christ was not a *Man* on Dr *Clarke*'s Scheme, as much as on his *own?* Jesus Christ is not denied by Dr *Clarke* to be a *Man*; and therefore in *His* Scheme there will arise no Objection, but what will lie equally against a *Præexisting Soul* who had appeared ἴσα θεῷ *as God*, and was now incarnate, and united to the *Word*. For *6thly*, may not a *mere Man*, i. e. one *not united to the Word*, urge all That against Dr *Bennet*'s Scheme, which *He* supposes a mere Man may urge against Dr *Clarke*'s Scheme? Nay, he can do it with Advantage. For a Man united to the Word is as different in this Case from a *mere* Man, as the Addition of *the Word* can make him. *Lastly*; Humility is Humility in every Being whatever. And the Argument is very *pertinent* and very *conclusive*, from One to the Other. But the Mistake seems to have arose from hence, that the same *Action* that is Humility in One, cannot perhaps be practiced by another; or if it can, it may not be an Act of Humility in another. Now the Apostle does not command us to leave the *same* Glories as our Saviour did, *i. e.* to exert the *same* Acts of Humility, but to be *like-minded:* Which surely is in every Man's Power to be, or else the Apostle had enjoyned Impossibilities. A *mere Man* cannot always have such a Guard over himself, as to be sinless; and yet 'tis a good Argument to urge to *mere Men* to abstain from Sin, to bid them *follow Christ's Steps, who did no Sin, neither was Guile found in his Mouth*, 1 Pet. 2, 21, 22.

A *5th.* Objection is grounded on those Words of the Author to the *Hebrews*, ch. 2, 1, 2, 3, *Therefore*

we ought to give the more earneſt Heed to the Things which we have heard, leſt at any Time we ſhould let them ſlip; For if the Word ſpoken by Angels *was ſtedfaſt, ----how ſhall we eſcape if we neglect ſo great Salvation, which at the firſt began to be ſpoken by the Lord.*----The Apoſtle *argues upon This Principle,* viz. *that the Perſon who delivered the Goſpel was of* greater Dignity, *than the* Angel *who delivered the Law. Now if he that delivered the Law, was the* Word *or* divine Nature *of Chriſt, This Principle is notoriouſly falſe.*

To this I reply, *1ſt,* The Perſon who delivered the *Goſpel,* is of greater Dignity than that Perſon who (together with the Miniſtration probably of inferiour Angels alſo) delivered the Law; juſt as the ſame Perſon who doth an Action when admitted into a Throne, and having the *Power* of *Judgment committed unto him,* is of more Dignity than the ſame Perſon when he acted merely miniſterially. 2. The Apoſtle argues from our Saviour's being *appointed Heir of all Things,* that he is now Superior to Angels, who are but *miniſtring Spirits.* They are all but *Servants;* whereas Chriſt is now *Lord* over them. *If the Word ſpoken by Angels,* who are but *miniſtring Spirits,* and only execute the Commands of their Maſter, ſtood faſt; we ought certainly to adhere very cloſely to what *He,* who Himſelf now is our Lord and Maſter, has ſaid.

In this Manner (I think) may all the Objections againſt Dr *Clarke*'s Notion, be fairly anſwer'd.

The Opinion it ſelf, accounts ſo naturally for that Petition of our Saviour, *John* 17, 5, *O Father, glorifie thou me with thine own Self, with the* Glory *which* I had with thee *before this World was*: And *v.* 24, *thou lovedſt me* before *the Foundation of the World*: And, *He that* came down *from Heaven,* ch. 3, 13; 6, 51: And, *what if ye ſhall ſee the Son of Man* aſcend *up where he was* before, *v.* 62: And, *Before Abraham was,* I am, *ch.* 8; 58: It accounts, I ſay, ſo naturally for all

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these, and many other Passages; and is clogged with no Absurdities, or insuperable Difficulties, either in relation to the Trinity, or to the Incarnation; that I cannot but think it highly probable, very agreeable to the *whole* Tenor of Scripture, very rational, and consequently preferable to any Other which stands not upon so intelligible a Foundation.

But I must *next* examine Dr *Bennets* Account: Who solves a great many Passages of Scripture, and a great many insuperable Difficulties in the common Schemes, by his Notion of our Saviours *preexisting Soul*. The Text, on which he builds this Opinion, is chiefly, 1 *Pet*: 3; 18, 19, 20, *Christ also hath once suffered for Sins; the Just for the Unjust, (that he might bring us to God;) being put to Death in the Flesh, but quickned by the (*Power of the*) Spirit: By which* (Power) *also he went and preached unto the Spirits in Prison; Which sometimes were disobedient, when once the long-suffering of God waited in the days of* Noah, *while the Ark was a preparing, wherein few, that is, Eight Souls were saved.*

The Doctor's Observations are, That *Christ--preached in Noah's days--by the Assistance of the Holy Ghost. How or in what Sense could the Word, which at least is equal to the Holy Ghost, go and preach to those Sinners by the Assistance of the Holy Ghost? Christ's human Soul might do it as Gods Angel,* ——— p. 72.

I reply, 1*st*. This very obscure Text, is a strange Foundation for such an important Doctrine: Nor is it easy to conceive why this shou'd be thought *a pregnant Proof*, which is expounded so many different ways by Commentators. 2*dly*. This Text doth not so much as assert our Saviour's *Preexistence* at all before his Incarnation; either the Word or human Soul, if we follow the Interpretation of Many. Christ was put to Death; and afterwards quickened by the Spirit; By which he preach'd to those Sinners, who would not obey nor regard *Noah* who was *a Preacher of Righteousness, 2 Pet. 2, 5.* 'Tis not said that Christ *preached in*

the days of Noah, [illegible] reached to such as were *disobedient in the days of* [illegible] *and were kept* ἐν φυλακῇ, *in Prison*. Which is confirmed too, these Interpreters think, by the next Chapter, *v.* 6. *For this Cause was the Gospel preached even* νεκροῖς, *to the dead.* But I insist not on this. For 3*dly*. Christ preached to Sinners in *Noah*'s Time, by the Spirit. The Præposition ἐν, is used by St *Paul* as signifying the Ministring or Instrumental Cause; *Col.* 1; 14, 16, ἐν ᾧ, *thro' whom we have Redemption*; and, ἐν ᾧ, *by whom all things were made.* The *Word* might therefore preach ἐν πνεύματι *by* the *Spirit*, in like manner as *God* made the World *by Christ.* And then the Text is plain, in asserting, not that Christ preach'd *by the Assistance* or *by the Power* of the *Spirit*, (which are Dr *Bennet*'s Comments;) but Christ preach'd to those disobedient Persons *mediately* by the Holy Ghost; the Holy Ghost being given to *Noah*, even as elsewhere the *Holy Ghost* is called *the Spirit of Christ which was in the Prophets*, 1 Pet. 1, 11.

There is no necessity of considering particularly the Application of that famous Passage in the *Philippians* to our Saviours *preexisting Soul*, because 'tis all along founded upon This (which is already shewn to be a mistake,) *that* He who is stiled *the Word*, *cou'd not* possibly abase himself, or *cease to* enjoy fully and uniformly *That Glory or Happiness which he had before the World was.* I shall therefore Now propose some Objections against the Doctor's Scheme in general, since no *One Text* of Scripture *particularly* mentions any Thing like a *preexisting human* Soul. And I shall consider *That Point* afterwards in a Chapter by it self.

First. Dr *Bennet* asserts that *the blessed Jesus has* [at one and the same time] *Two Natures*; By which *HE* understands *Two Intelligent Beings united in his Person*, p. 73. Now Two *intelligent Beings*, (however united) are two *Persons*, so long as they are two *Intelligent Beings*: and consequently Christ, (consisting, according to this Notion, of *two Persons* or *intelligent Agents*, and

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a humane Body,) can't in any sense be said to be a Man, [i. e. a Being consisting of *One rational intelligent Agent* and a humane Body.] The Dr asserts, p. 7, that Christ is *Very Man, consisting of an human Body and an human Soul*; Nay, p. 9, *A Man of the very* same Kind, *as we our selves in general are.* I do not well understand what the Doctor means by *we our selves in general*, or a Man *in general.* But, let those words signify what he pleases; A Being which consists of a *Soul* and a *Body* and the *Word* or *very God*, as the Dr says, can no more properly be of the *same Kind* with one that consists of *Only* a *Soul* and a *Body*, than a Body without a Soul, or a Soul without a Body, is of the *same Kind* with a Soul and a Body united. The Doctor tells us, that *'tis ridiculous to affirm, that an human Soul join'd to the Body of a Lion is a Man*, p. 10. An human Soul then joined to the Body of a Man, is what constitutes *a Man.* A Being therefore which has not only an human Soul join'd to a Body, but the *very God* also united to an human Soul, and both together join'd to a Body. is as different from one that has only a Soul and Body, as an human Soul, joined to the Body of a Lion, is different from a human Soul join'd to an human Body.

2*dly.* Dr *Bennet* grants that *Two intelligent Beings were united in our Saviour's Person*, viz, *the Word and his human Soul*, p. 73. He grants too, that *'tis very true, that in common Speech* Intelligent Being *and* Person *are convertible Terms*, p. 231. Now the running Title of his Third Chapter is, *Two Natures are united in Christ.* Dr *Bennet* therefore must say, that *Two Persons*, as well as *two Natures*, were united in Christ. For 'tis evident that, if *'tis true* that Intelligent Being *and* Person *are convertible Terms*, the One may be us'd wherever the Other can. Two *Persons* therefore being united in Christ; in *What* Sense is it said, that Christ is One by *Unity of Person*? Was not the *Word* so *distinct* from the human Soul of Christ,

as to be *quiescent* during our Saviour's Ministry, upon Dr *Bennet*'s Scheme? Or was not *The very God*, as he says the *Word* is, a *distinct* intelligent Agent from the human Soul, when the Human Soul did act for many Years, even for Christs whole Life, without being actuated by the Word? They were as *distinct* intelligent Agents, as 'tis possible to conceive *Two* to be; and the Doctor asserts them to be *still distinct and diverse in themselves*, p. 163; And consequently *Two Persons* or distinct intelligent Agents must be in Christ, upon this Scheme; contrary to the Scripture-Representations, which always make him but *One Person*.

3*dly*. The *Word*, that is, *The very God*, was united to the Man Christ, but was *quiescent*, i. e. did *not communicate his extraordinary Influences, during the Ministry of Christ*, p. 125, &c. Now if the *VWord* communicated no Influences more than what *other Mortals, who are not Personally united to the VWord, receive from him*, (ibid.) then to what End, upon the Doctor's Scheme, was this Union? Whilst the *VWord* neither *did* any thing, nor *suffer'd* any thing, how did That Union enhance the Merit of our Saviour? Where is the Difference between an *Union* and *no Union*, if the Being united is perfectly an unconcerned Spectator? If another Prince, upon a particular Occasion, was to lend the King of *Great-Britain* 100000 Men, and they were ἡσυχάζειν to be *quiescent*, and *forbear to communicate their Assistance*; Where would be the Difference betwixt having and not having them? or what would this affect either the Enemies or the Friends of the King?

4*thly*. What rational Account can be given of our Saviour's being under the Conduct of the *Holy Ghost* during his Ministry, that is, under the Conduct of *the very God* (for He asserts *That* too, in the whole 13. Chapter,) upon Dr *Bennet*'s Notion? The *Word* or *the very God* was united to Jesus Christ, but was *quiescent*, i. e. communicated no Influences. But

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then the Holy Ghoſt, who is the *very God, one and the ſame Being*, He aſſiſted our Saviour all along. That is: One and the ſame Being *was united* to him, and did *not help* him; and yet was *not united* to him, and *did help* him.

5*thly*. The Doctor builds his Scheme upon a *Word* in *Irenæus* which doth not ſignify, as he would have it, to be *quieſcent*, or *not to communicate Aſſiſtances*; but to *ſubmit* or *acquieſce*. But of This, more in its proper place

Laſtly. I can't but obſerve, that Dr *Bennet*, how great ſoever things he ſpeaks of the *preexiſting* Soul of Chriſt, of its perſonating God, and being *in the Form of God*, ἐν μορφῇ θεοῦ and ἴσα θεῷ; yet declares it *impoſſible*, that *the Creation of the World ſhould be underſtood with reſpect to Chriſt's human Nature*; but that it wholly *belongs to the Word, or the Son's divine Nature*, p. 193, 185, &c. Yet notwithſtanding this, he interprets the Words of St *Paul*, Col. 1, 15, *the Image of the inviſible God*, and *the firſt-born of every Creature*, of Chriſt's pre-exiſting human Soul, *p*. 171. And p. 190, he ſays, *By the Incarnation of the Word who is God, by the Union of the Word to the Man Chriſt Jeſus, God is become (in a Senſe) viſible, the Man Chriſt Jeſus being the* viſible Image *or reſemblance of the* inviſible God. Now St *Paul* is expreſs, that *by the Image of the inviſible God*, ver. 15, *who was before all things*, v. 17, *were all things created, and all things conſiſt*. Nay St. *Paul* carries this Point farther, and aſſigns the *Reaſon* of his calling our Lord *the Image of the inviſible God, the firſt-born of every Creature*; FOR [ὅτι BECAUSE] *all things were created by him*. Either therefore the *human Soul* created all things, or the *Word*. The *Human Soul* Dr *B*. will not allow to have created the World. It muſt therefore be the *Word*, or (which is the ſame thing to the Dr) *the very God*. That is: The *very God* is the *Image* of the *very God*, and conſequently *not the very God*, unleſs it can be proved that a *Perſon* and the *Image of a Perſon* are one and the ſame Being.

These Difficulties seem unsurmountable in Dr *Bennet*'s Notion, and would be own'd so in any philosophical Speculation: But when we are discoursing of religious Matters, they are veil'd over with the specious Name of *incomprehensible Mysteries:* Which therefore [*viz.* the considering the Notions and *Phrases* of *fallible Men*, instead of the *Words of God*, as *Mysteries* blindly to be submmitted to,] is the next Thing to be examined.

CHAP. IV.

Of Reason, *in the Question about the Trinity.*

DR *Bennet*, after he has been explaining the Doctrine of the Trinity, comes at length to the usual Refuge of those who love not to be content with the *Words of Scripture*; and tells us, That *this great Mystery must needs perplex* Us *with Difficulties, whose Capacities are so narrow——that we are constantly puzzled even with those Objects which are most familiar to us;—How then shall the wisest Man in the World throughly* comprehend *the* Nature *of the Self-existent and infinitely perfect God*, p. 224, 225? And *p.* 221, He says to Dr *Clarke*; *You are so good a Philosopher*, (*not to mention your Skill in Divinity,*) *that you can't need being convinced of the Reasonableness of* believing what is above *our* Comprehension, *or attended with such Difficulties as we are not able to clear.* And again, *p.* 219, *Since we know so little of the* Substance *of any Thing, methinks we should readily* believe *what God himself has revealed concerning his own Substance, though at present perhaps our Faculties are not qualified to form any tolerable Idea of it.*

Now I grant 1. That whatever *the Scriptures do teach*, p. 224, be it ever so much *above our Comprehension*, is to be believed. 'Tis a sufficient Demonstration of any Truth, that God hath said it; nor wou'd any

any Man, who knows what he says or does, dispute what God has *revealed*. 'Tis certainly *reasonable*, to *believe what is above our Comprehension*: But then, we must not mistake *Contradictions* for *Mysteries*, nor put off Schemes and *Inventions* of our *own*, for *Revelations* of *God*. We must not confound Things *above* our Comprehension, with Things which we *clearly comprehend* to be impossible; and thus captivate *Reason*, not to *Revelation*, but to the Follies of *Men*. 2*dly*. 'Tis granted, that we cannot *comprehend the Nature of the Self-existent and infinitely perfect God*. Yet notwithstanding That, we are able to comprehend what may be a *Contradiction to it*, as clearly as if we really could *comprehend it*. That one Substance cannot be Three Substances, is as clearly *comprehensible*, as if we had Faculties which could descry what the *Nature* of Substances is. That *one and the same Being* cannot be *derived* and *underived*, *begotten* and *unbegotten*, is as *clear*, as that 'tis impossible to be and not to be at the same Time. In short, whatever is a Contradiction in the Nature of things, must *always* be equally a Contradiction, let it be applied to a Being whose *Nature* we *can* or *cannot* comprehend. For our *Ignorance* no more alters the Nature of a Contradiction, than our *Knowledge* does. Notwithstanding therefore that our *Faculties* are such as *are not qualified to form any tolerable Ideas of the Substance of God*, yet they certainly are such as can perceive very clearly Ideas contradictory to it. Natural *Reason* discovers a great many Attributes and Properties of the Self-existent Being, and *Revelation* has confirmed the Truth of those Discoveries. Whatever therefore is a Contradiction to any of these Attributes, may be as justly determined to be so by Men, notwithstanding the *Narrowness* of their Capacities, as if they had much *superior* Faculties. 3. Wherever a Man clearly perceives the Agreement or Disagreement of Ideas, 'tis unreasonable to expect that he should quit such Evidence, and resign

his

his *Senſe* to what may groundleſly be call'd by *ſome*, a Matter of *Faith*. The *Meaning of Words* muſt be judg'd of by *Reaſon*, unleſs God himſelf ſhould ſo far interpoſe as to diſcover their Signification, or unleſs he had made Uſe of only ſuch as wou'd not have admitted Variety of Interpretations. If a Word therefore be plainly *ambiguous*, we muſt compare other Paſſages of Scripture, and reconcile them together in the moſt *rational* Manner we can; as being certain that an all-wiſe God will reveal nothing that is abſurd, or contradictory. If the Interpretation of a Word in One particular Senſe in ſome Places, will make the *whole* of Revelation *eaſy* and *intelligible*; but by confining it conſtantly to another particular Senſe, will make the *whole* either *abſurd* or *unintelligible*; we may ſafely conclude, that the Wiſdom of God *deſigned* ſuch Term in thoſe Places to be underſtood in ſuch a Manner as would not make Men renounce their Reaſon. *4thly*, Whatever contradicts a clear Propoſition, is *contrary* to Reaſon: And whatever by the Uſe of our rational Faculties we can obtain no Knowledge of, or but very imperfect, That is properly ſaid to be *above* Reaſon. *How* immaterial Beings *act* upon our Bodies, is plainly a Matter *above* our Reaſon. Our Knowledge here is very imperfect, or none at all. But yet whilſt we perceive no Diſagreement of the *Ideas which we have*, we conclude it *not contrary to Reaſon* that immaterial Beings ſhou'd act upon Matter. On the other Hand, we find an actual Diſagreement of Ideas in theſe Propoſitions: The *Word and the Holy Spirit, are one and the ſame Being*, p. 215; and yet the *Word was made Fleſh*, and not *the Holy Spirit*: That is, one and the ſame Being *was* and *was not* made Fleſh. Here is ſo evident a Diſagreement of Ideas which we have, that we cannot but conclude this to be *contrary* to Reaſon. In ſhort, *5thly*, In the Queſtion concerning the Trinity, if any one charges any particular Scheme with Contradiction, it muſt

be

be with Contradiction to the Ideas which he *has*: And the Answer must be, not to say, 'tis not a Contradiction to Ideas which 'tis granted a Man *has not*, but that such or such Ideas are not disagreeable to one another. *E. g.* 'Tis asserted, that *the Word and the Holy Spirit are the self-existent or very God, and consequently one and the same Being*, p. 215. This Proposition, whether true or false I do not here enquire, is certainly not a *Contradictory* one; because we all conceive the possible Agreement of the Ideas, which the Terms, *Word*, *Spirit*, and *One*, raise in our Minds. But now let us add, what Dr *Bennet* has added, *p.* 216, *That the Word and the Spirit are as really* distinct *in the same self-existent Being or very God, as the Soul and the Body are really* distinct *in the same created Being, Man:* And then the Contradiction of this Sentence to the preceding, lies in this; that the *Word* and *Spirit*, *One and the same* Being, are *really distinct* from each other. The Contradiction is not charged upon any imperfectly known or quite unknown Properties of God, but upon what is known and perceived, *viz.* that *one and the same Being* can't be *distinct* from it self; Or, in other Words, it lies in the Disagreement of *Unity* and *Distinction*. *6thly.* Suppose we can't form any tolerable Idea of the *Substance* of God; what would be the Consequence? Why, then you must needs *believe*, what you *can't comprehend*. Supposing this too; what then? Then (it seems) there is no real *Difficulty as to the Belief of* [Dr *Bennet*'s Notion of] the *Trinity*, *unless we can find out some good Reason to affirm* that *the* Substance *of the self-existent Being will not admit of any real* Distinction *internal and necessary* (*not* from, *but*) in *itself*. The Dr's whole 12*th* Chapter is to prove, that *the Word is the very God*. His 13*th* Chapter is to prove, *that the Holy Ghost is one and the same Being with the self-existent God*. And he begins the 14*th*, with declaring that he has proved, 1*st*. *the Word*, 2*dly*. *the Holy Spirit, are the self-existent or very God, and consequently one*

and

and the same Being. Now *whatever* the *Substance* of the selfexistent God be, yet a *Part* of a Substance can't be *The* Substance, because 'tis a Contradiction for a *Part* to be the *Whole:* Nor can the *whole Substance* be a *Part* only of it self, because 'tis a Contradiction for the *Whole* to be but a *Part.* Supposing therefore a *real Distinction in* the Substance, yet the *Word* can't be said to be *The* self-existent God, nor can the *Spirit* be said to be so; since they are each but *essential to and constitutive of the self-existent Being.* p. 217; and consequently in Dr *Bennet*'s Hypothesis each Part must be the Whole, and the Whole but a Part; Which are direct Contradictions. I do not argue from the *unknown Substance* of God, but from the evident Disagreement of those Ideas which *are known*, viz. *Part* and *Whole*, *One* and *distinct*, which necessarily and in the Nature of Things must always differ. *Lastly*, What the Doctor seems to depend much upon for the Solution of these Difficulties, is the Difference betwixt *in*, and *from*, as applied to the Divine Substance. He thinks no good Reason can be given for affirming that the *Substance of the self-existent Being will not admit of any* real Distinction *internal and necessary* (not *from*, but) *in* itself. Now, allowing it to admit of a real Distinction *in* itself; Whatever is really *distinct* from another *in* any Substance, cannot be the *Same* with that from which it is *distinct.* *In* the Body of a Man, one Part cannot be another Part; nor is it possible that there shou'd be *in* any Substance *a real Distinction* internal and necessary, and a *Sameness* or *Identity* at the same Time of the same Thing; because it implies this Contradiction, That it *is* and *is not.*

Our Faculties then being allowed to be very *narrow*, and our Capacities very *small*; yet they are certainly such as can perceive *Contradictions.* And such seem to me to be These in Dr *Bennet*'s Notion.

First, He asserts, *p.* 188; *If there must needs be a Contradiction in the Case*, [if in the First Verse of St *John*

John it be a Contradiction in Terms to say the Word is individually one and the same Being with Him *with* whom he was,] *I would as willingly suppose that St.* John *wrote* a Contradiction *in Terms, as that he wrote a* Contradiction *to the whole Tenor of other Scriptures by asserting a Plurality of Gods.*---But is it not absurd to suppose a Writer *inspired*, and to write at all any *Contradiction?* Or is it not more proper to imagine ones *Self* mistaken, than to charge such an Absurdity upon the Apostle? Why is it so impossible to take the Word θεὸς, *God*, in a subordinate Sense in *this* Verse, when we actually meet with it taken in a subordinate Sense in St *John*'s Gospel, *ch.* 10; 34, 35? Or why cannot *it* here be so understood, as St *Paul* uses the Term κύριος *Lord*, 1 Cor. 8, 6, *viz.* as implying Subordination? Dr *B.* declares indeed himself *convinced, that no possible Exposition or Sense of the Word*, God, *can reconcile the Contradiction between this Verse of St* John *and the other Parts of the Bible, without admitting that the Word is the Very God, or Selfexistent Being*, p. 189. But upon *what*, is this strange *Conviction* grounded? The Term θεὸς, *God*, is plainly and frequently used in Scripture, not as implying the One selfexistent Being: and Dr *Clarke* has shewn, in his *Scripture-Doctrine*, how 'tis easy to reconcile the *Subordination* of the Word and Holy Spirit with the *Unity* of God, so as to avoid *Polytheism* on the one Hand, and *Sabellianism* on the other. But how will Dr *Bennet* reconcile his Exposition of this Verse, upon *his* Principles, either to the Unity of the selfexistent Being, or to the Expression of Scripture; which, he tells us, *p.* 215, *manifestly* distinguish *the Word from the Spirit*; and adds, that *the whole Course of the New Testament is a continued Demonstration of this* [Distinction?] How, I say, will Dr *Bennet* reconcile this? *In the Beginning was the Word, and the Word was* πρὸς τὸν θεὸν, [*apud*] *with God*; i. e. The Word who is *manifestly distinguished* from the Father and the Spirit, was *one and the same* Being, from whom

whom he is distinguished. If therefore the Word be the *same Being* with the selfexistent God, how is he *distinguished* from him? or, how was he *with* God in greater Propriety than it may be said *King George* is *with* the *King of G. Britain*? 'Tis no Reply, to say *that the Word* was πρὸς τὸν Θεὸν *with God*, only *to shew that he was not yet* πρὸς ἀνθρώπους *with Men*, p. 190. For the Meaning of This, if it has Any Meaning, is This: The Word, who is the very God, is said to have been *with* himself *in the Beginning*, only to shew that he was *not yet incarnate*. Which is a worse account, and more trifling, than that which the *Socinians* give of this Text.

Secondly; Dr. *Bennet* owns, p. 231, that God is *but one Person*, or *intelligent Agent*. This is the only Sense of the Word *Person*, and the *only one* which the Greek and Latin Masculine Adjective (which is always used in Scripture) can bear. Nor indeed can the Term *Person* be expressed in those Languages Otherwise, than by a Masculine Adjective: *Persona* in Latin, and ὑπόστασις or πρόσωπον in Greek, signifying (as Dr *Clarke* has observed) quite other Things. This the Dr. has insisted upon in his *Scripture Doctrine* N°. 1, and more largely in his *Comment on* 40 *Texts*, N°. 1. where he has unexceptionably *proved* his Notion of That word, notwithstanding Dr *Bennet* has thought fit to deny it, p. 231. But to pass by This; Dr *Bennet* grants, that in the Sense of *Intelligent Being*, God is but *one Person*: But then he adds, that *in another and different Sense, the very God may be three Persons, (ibid.)* Now He having told us, p. 218, that we *cannot define exactly what a* Divine Person *is*, 'tis evident that with him, *Divine Person* signifies only *Something* in the Divine Nature, as he calls it, *p.* 216, *i. e.* no one knows what, which is *not a Person*. And in this method 'tis to little purpose to argue or to urge Objections, since (in this Way) no Proposition whatever can possibly be *either true* or *false*, but must be at the same time *both true* and *false*.

Thirdly

Thirdly. Dr *Bennet* asserts, that God is *One intelligent Agent*, p. 231. And yet, *p.* 216, he owns *that the Word and the Spirit are constantly represented as* distinct Principles *of Action*, i. e. as *distinct Agents*. So that in reality *One intelligent Agent* must be *Three distinct Agents*; Which certainly our Capacities enable us to know to be a Contradiction. Dr *B.* endeavours indeed to remove this Objection by a Comparison of *the Soul and Body in Man*, *p.* 216, and again *p.* 218. But however *distinct* the Soul and Body are in Man, yet they are not *distinct Principles of Action*. Man is a *Compound*; and *the Soul and the Body are distinct in*, and (if you please) *coessential to, and necessarily constitutive of, Man*; p. 218. But Soul and Body are not the *same Being*, nor do they constitute the *same Being*, as the Doctor asserts; but, when united, are called by one Name, *Man*. They are *Two* Beings, whereof One being a *Person* or *intelligent Agent*, and the Other *not*, the Two Beings are still but *One Person*. In *God* therefore, either there are Many *distinct Principles of Action*, that is, *distinct real Agents* or *Persons*, which (if they are all equal) are Many Gods, and God a Compound of many Persons; Or else, the Father, the Word, and the Spirit, are *not distinct Principles of Action*; and then they are not at all *Objects* to whom any *Application* or *Prayer* can be made, but mere Modes.

Fourthly. The Dr thinks, that *the Father, the Word, and the Spirit, join'd* [in one individual Substance ——] *may constitute one and the same most simple and* uncompounded *Being*, viz. *the very or self-existent God*, p. 219. How can a Being consisting of Three *distinct Principles of Action joined* together, (p. 216,) be *one uncompounded* Being? *The Union of distinct Substances may constitute One Being, Man*, (ibid.) i. e. may constitute Man, a *Compound* of Soul and Body; but this will not make Man a *Simple uncompounded Being*. Wherever distinct Substances are united or *joined* together, there must necessarily

ceſſarily be a *Compoſition*; *diſtinct* Subſtances *united* and *uncompounded*, being a Contradiction in Terms. Now if but One of theſe diſtinct Subſtances be intelligent, how many ſoever may be united, yet they will all make but *One Perſon*. And if ſeveral *diſtinct Principles of Action* [*Subſtances* or *not Subſtances*] are united, they muſt either, all but One, ceaſe to be a Principle of Action, and thus make *One Perſon*, (in which Caſe thoſe which *ceaſe* to be intelligent, cannot without the higheſt Abſurdity be addreſſed to;) or they muſt all continue to be ſtill intelligent notwithſtanding their Union, and then this Being will be neither *One moſt ſimple and uncompounded* Being, nor *One Intelligent Agent*.

Fifthly, Dr *B.* ſays, *p.* 220, *God is indeed incarnate, but by* His *ſecond Perſon only*. And again, *by HIS Word*; three Times in this Page and the next. What is the Meaning of the Word, *HIS?* Or what is the *ſecond Perſon* of a Perſon? *God* (he ſays) *is undoubtedly a Perſon, and but one Perſon or intelligent Agent*, p. 231. This Perſon was incarnate by *his ſecond Perſon*, i. e. by a ſecond *Something*, which is *His*. The Dr adds; *I think I can as eaſily conceive that God, by* his Word, *is* perſonally *united to the Man Chriſt Jeſus,---as I can conceive that the Soul acts by and thro' the Body*. (ibid.) i. e. *God, by* His very God, or (omitting the Word, HIS, which is unintelligible,) God by the very God, or, God by the very ſame Being with himſelf, *was incarnate*. And as if this was not hard enough, 'tis added, *was* Perſonally *united to the Man Chriſt*. If ſo, then Chriſt muſt neceſſarily be *two Perſons* properly, in Dr *Bennet*'s Scheme; For a *Perſon* (*viz.* the Word,) and a Perſon (the Soul of the Man Chriſt,) muſt make *two Perſons*; and yet theſe Two *were united into one Perſon*, p. 19. All This, the Dr ſays, he *can as eaſily conceive*, (*viz.* how *Perſon and Perſon* make but *one* Perſon,) *as he can* how Soul and Body, i. e. *Perſon and not Perſon*, are but *one Perſon*.

If

If to all This it be replied, that these are but Difficulties arising from the *Narrowness of our Capacities*, and from our *Ignorance* of the *Nature* and *Substance of God*; I would answer, that we are wholly ignorant of the Substances of *All* Beings, and yet we are nevertheless able to judge of Contradictions about them. And indeed if the Reason be good, that, because we are ignorant of the Substances or internal Constitutions of Beings, therefore we cannot certainly know what is a Contradiction about them, and what not; I do not see but an universal Scepticism must be embraced. We may maintain, that many distinct Spires of Grass are one and the same Spire of Grass, because our *Faculties are so dull* as not to be able *to comprehend the Nature* or *Substance* of Grass. Thus we cannot (it seems) confute any the most absurd Explication of the Trinity, because we know not the *Nature of God*: Nor can we convince any Man, who should deny or hold contradictory Opinions about the Incarnation, because *our Capacities are so narrow*, as not to *comprehend the Nature* either of the *Word* or of *Man*. The Truth is: Men have long been accustomed to abstract metaphysical Terms in this Question, which have either None, or very uncertain Significations: And when these come to be examined throughly, and applied in a certain definite Sense; then we are told of Things incomprehensible, of narrow Capacities and Want of Ideas: Whereas indeed there is nothing wanting, but the Application of those Faculties and those Ideas which *we have*, to distinguish a Contradiction or an Absurdity from a Thing intelligible in it self, however partially revealed to us.

CHAP. V.

Of the Scripture-Trinity.

HOW much so ever Dr. *Bennet* may be persuaded that *his* Sentiments are *delivered in the Holy Scriptures*, and how well soever he may be assured that They do *really teach* his Notion; Yet I am so far from agreeing with him in this Point, that I think it evident there is no Account in *Scripture* of *his* Notion; that 'tis at best but a mere *Hypothesis* of his own, supposing it *Possible* in it self.

The *Scripture*-Trinity is plainly the *Three* into whom we are baptized. The Father, the Son, and the Holy Ghost. Each of which, are constantly represented in Scripture as distinct intelligent Agents; The Son, and the Holy Ghost, as subordinate to the Father, *sent* by him, and executing the Father's *Will*. And thus there is but *One God*; One Supreme, self-existent, underived Being, by whom the Son was begotten, and from whom the Holy Ghost proceeded.

But then these *Three* are not, according to Dr *Bennet*, the Trinity. But in *One* place, *God*, and *the Man Christ*, and *the Effusion of the Spirit*: *In other* Places, the *Father alone*, is the *Trinity*. In others still, The *Father*, the *Man Christ*, and the *Spirit*, which is the Father again.

The *First* of these Notions he expresses evidently in his Comment on *Matt.* 28, 19, *Baptizing in the Name of the Father, and of the Son, and of the Holy Ghost*, p. 211. *It may be urged*, says he, *that if the Son does in that Place betoken the* Man *Christ Jesus, as I have declared above*, (he means, p. 162, where he declares that *the Son is not called the Son of the Father upon any account antecedent to the Incarnation*;) *the Spirit must accordingly*

cordingly denote a Being as really distinct from the very God, who must be meant by the Father, as the Son or Man Jesus Christ is. To which he answers: — *Our Saviour's Meaning is,* — *That Men should by Baptism be made the Disciples of* God (*who is usually stiled the* Father,) *and of Christ and of the Spirit. They should be by Baptism made Professors of that Religion, which is taught or made known by* God, *by the Ministration of the* Messiah *during his Abode upon Earth, and after his Ascension more compleatly revealed by the* Effusion *of the* Spirit.

This Notion therefore is: The *Father*, (i. e. God,) the *Man Christ*, and the *Gifts* or *Graces* of the Spirit, is the *Trinity* into whom we are baptized.

But then in *Other* places he makes the Three to be, The *Father*, *the Man Christ*, and *the Spirit*, which is the Father again. In the Passage now cited, He tells us that by the *Father* must *be meant*, *The very God*; and by the *Son*, the *Man* Christ. So likewise, p. 259, *instead of* Father, *in* the Proposition he is considering, he *wou'd read*, God; *and instead of the Word*, Son, he *would read*, Christ *or Mediator*, *or* the Man *Christ Jesus*. So that there can be no Dispute about *Two* Persons of the Trinity. Now his whole 13*th. Ch.* is to prove, that *the Holy Ghost is not another and different Being from the very God himself.* If then by the *Father*, be meant the *very God*: and by the *Holy Ghost*, the *very God*; and by the *Son*, the *Man Christ*; 'tis evident that in this Trinity there is but two intelligent Beings, Agents, or Persons; the *Very God*, and *the Son*. For *Two* of the Three being here supposed to be proved by Dr *Bennet* to be *One and the same*, there can remain but Two, *God* and the *Man Christ*.

The *Third* Scheme indeed seems to be more frequent, and professedly Dr *Bennets* Notion, *Viz.* That the *Trinity* is the *Father alone*. Which one wou'd think at first Sight, was far enough from the Scripture-Representations of this Matter. The Passages where

This appears, are Many; which I shall however transcribe.

P. 176, *The Scripture, when it mentions* God *absolutely and by way of Eminence, always means what you* [Dr Clarke] *call the Person of the* Father, *that is, the one self-existent Being, whom I call,* The Very God. P. 177, *During the Time of his Ministry, our Saviour himself declared that* his Father, viz. *the God of the Jews, or the one self-existent Being, is the only true God.* Ibid. *After our Lords Ascension, his Disciples every where preached that there is but one* God, *viz. the Self-existent Being.* And in Proof of this, the Doctor urges the Authority of St. *Paul,* 1 Cor. 8, 6, *To us there is but one* God, *the* Father, *of whom are all Things and we in him; and one Lord Jesus Christ, by whom are all Things and we by him.* P. 178, *By the* Father *you* [Dr Clarke] *mean the* self-existent Being, *whom I call the* very God. P. 180, *Does not Christ say, that his* Father (*viz. the self-existent Being*) *is the only God?* P. 211, *Men should by Baptism be made the Disciples of* God, *who is usually stiled the* Father.—— P. 236, *The* Very God *is undoubtedly the Author and Principle of whatever is done by the Son. For the Man Jesus Christ derived his Power from the* Very God, *who is his* Father; *and the* very God *did whatever was done by the Word or Divine Nature of the Son: For by the Word, God made all Things. But it does not follow from thence, that the Word is a distinct Being from the* FATHER *or* Very God, *any more than a Mans understanding by his Soul, or touching by his Body, proves that the Soul or the Body is a distinct Being from the Man.* Ibid. *'Tis granted of the* Very God *whom you mean by the* Father; *viz.* that he is *Absolutely Supreme over all.* I should transcribe too from p. 168, 169, all those Passages of Scripture, which the Doctor says *are spoken of the Man Christ Jesus only, without any regard to his Divine Nature; in which the* Very God *is stiled The* God, *the* Father, *or* The God and Father *of our Lord Jesus Christ.* viz. 1 Cor. 15, 24. Rom. 15, 6. 2 Cor. 1, 3.

2 Cor.

2 Cor. 11, 31. Eph. 1, 3. Col. 1, 3. 1 Pet. 1, 3. Rev. 1, 6.

Now, 1*ſt*, By comparing all theſe Paſſages together, 'tis evident that according to Dr *Bennet*, the *FATHER*, the one *ſelf-exiſtent Being*, the *Very God*, the *God of the Jews*, are ſynonymous and convertible Terms, ſignifying all the ſame Thing. Now ſuppoſing that the *Word* and *Holy Ghoſt* are *one and the ſame Being, the ſelf-exiſtent or very God*, p. 215, is it not evident that the *Father alone* is the Trinity. 2. In what Senſe is our Modern *Doxology* uſed by the Dr; *Glory be to the* Father, *and to the* Son, *and to the* Holy Ghoſt? 'Tis not, in *His* Scheme, to the Trinity; but to the *Father* who is the Very God or Trinity, and to the *Man Jeſus Chriſt*, and to the *Holy Ghoſt* who is again The Very God and The Father of our Lord Jeſus Chriſt. 3*dly*, The Dr aſſerts, *p.* 199, that *'tis evident that the Spirit of God* is the *Self-exiſtent Being, whom I call* (ſays he) *The* Very God. Now in all the Texts and Paſſages juſt now cited, 'tis the *Father* whom the Dr has call'd, and choſen to call, *The Very God*. Therefore, according to him, the *Spirit* is the *ſame* with the *Father*; and the *Father alone*, the whole *Trinity*. And of what uſe is all This? For did even *Arius*, *Sabellius*, *Paulus Samoſatenus*, *Socinus*, or any one elſe, ever deny ſuch a Trinity? *viz.* One Being, having in him an internal Word or Reaſon and Spirit; as every *Man*, and every *Intelligent Agent* whatever, has likewiſe?

I grant that, in other Places, the Doctor expreſſes himſelf ſomewhat otherwiſe. *P.* 235, he ſays; *The Father, with his Word and Spirit, as three coeſſential Perſons, in my Senſe of the Word Perſon,* [i. e. in *no* certain intelligible Senſe, *p.* 218,] *is The very God.* And again, p. 237, *The Very God who is three Perſons, viz. the* Father, *with his* Word *and* Spirit. But theſe Expreſſions, when compared with others, will demonſtrate that (according to *Him*) the *Father alone* is the Trinity. For, *p.* 262, He aſſures us; *When the* Very God

is honoured, the Holy Spirit *is honoured; even as when a Man is honoured, his* Spirit *is honoured, which is the same Person with himself.* If this be true, then *the Spirit of God* (the Father Almighty,) *being as much That God* (and Father Almighty) *whose Spirit he is, as the Spirit of a Man is That Man in whom it is*, p. 199; the *Spirit of God* must consequently constitute *God* an intelligent Agent, as the *Spirit of Man* does *Man*; And the *Spirit of God* must be the *same Person* with the *Father*, as the *Spirit of Man* is the *same Person* with the *Man*. If the *Spirit of Man* be the *same Person with himself*, the *Spirit of God* must be the *same Person* with *himself: Even as the Soul and the Body constitute the same* (the Dr should not have said *Being*, p. 218, but) *Person*, or *One only intelligent Agent.*

In pursuance of this strange Scheme, which thus wholly *confounds* the Persons of the Trinity; we are told, *p.* 258, *Whatever Honour is paid to the* Very God, *is paid to the* Father, Word, *and* Spirit, *who are one and the same Being.* And *p.* 257, *Absolutely Supreme Honour is due, not to the Father as distinguished from the Word and the Spirit, but to the* Very God *in whom there are Three coessential Persons, the* Father, *the* Word *and the* Spirit.

If this be so; Then *1st*, When any one uses that Prayer, *Our* Father *which art in Heaven*, &c. he prays (and our Saviour must be said to have prayed) to the whole Trinity, not *to the Father* only. For no doubt our Saviour taught us to pray to the very God. *2dly*, Whenever the Dr in his Petitions really does *distinguish the Father* from the *Word* or *Son*, and from the Holy Ghost; yet even in *those Prayers* He actually prays to the Son and Holy Ghost: For each of them being individually *One and the same Being*, nay One and the same *intelligent Agent*; in honouring One, he honours all. But then is it not unreasonable in him to distinguish where there ought to be no Distinction; *O God the Father,—O God the Son,—O God the Holy Ghost?*

For

For each of them being *The very God*, *Whatever Worſhip is paid to the* Very God, *is paid to all Three.* 3. In this Way, praying to each Perſon, is really nothing more than praying to *Jehovah*, to *Elohim*, and to *Adonai*, that is, to God under *any three Names.* But 4. Does the Dr *then* pay Honour really to a Perſon *begotten* and *derived*, while he is worſhipping or ſpeaking of God under the Characters of ἀυτοθεος *underived*, παντοκρατωρ *Almighty*, the *Father*, and ſuch like? Or does he *Then* worſhip the *Father*, when he is praying to a Perſon conſidered and denominated as *begotten* or *proceeding?* 5*thly*, If *each Perſon* is honoured by praying to *The very God*, i. e. to the *Father*; is it not *ſufficient* to follow only our Lord's Directions, ſaying, *Our* Father *which art* &c? And are the *Word* and the *Spirit*, (for the *Son* it ſeems always ſignifies the *Man* Chriſt, *p.* 162,) *any* diſtinct *Objects* to apply to in any Manner, without being *intelligent Agents*; any more than the *Spirit of a Man* is a *diſtinct Object* to be applied to, diſtinct from the Perſon of the *Man himſelf?*

CHAP. VI.

Of the Terms Nature *and* Perſon, *as applied to Chriſt.*

WHEN we look into what the ſacred Writings teach us concerning our Saviour, without the Prejudices of ſyſtematick Writers; All will agree, that *there is no Name given to Chriſt by inſpired Writers, which denotes his being two Perſons:* But they always ſpeak of him as of *a Perſon*, as of *one individual intelligent Agent*, who at different Times appeared in *different Natures* or *Forms*, in different *States* and *Capaci-*

ties, first as *God*, and afterwards as *Man*. He was first ἐν μορφῇ θεοῦ *in the Form of God*, and as ἄγγελος θεοῦ *the Angel of God*; and *then* as ἄνθρωπος: *Man*, or ἐν ὁμοιώματι ἀνθρώπων γενόμενος *made in the Likeness of Men*, σχήματι εὑρεθεὶς ὡς ἄνθρωπος *found in Fashion as a Man*, by being *incarnate*, *made Flesh*, or *taking Part of Flesh and Blood*; and lastly, he was exalted to the right Hand of God, in Heaven, to be the Judge of Quick and Dead. The Scripture never speaks of him with the *least Hint* of any *Division* of his Person; nor upon any Occasion considers *only Part of him at a Time*: But tells us, that *all Things were made by the* Word, or *by the Son*, *by whom we have Redemption through his Blood*, Col. 1; 13, 14---16. 'Tis always as of *One and the same Person*, who did such and such Things at different Times and in different Capacities; at one Time, ἐν μορφῇ θεοῦ *in the Form of God*; at other Times ἐν ὁμοιώματι ἀνθρώπων, *in the Likeness of Men*, by *taking Part of Flesh and Blood*.

Dr *Bennet* always speaks of Christ in his *humane*, and Christ in his *Divine* Nature, (of *Jesus* and *Christ* in the Language of *Cerinthus*,) as *Two* entirely different and distinct *Persons*. P. 164, *By Reason* (says he) *of the Union of the two* Natures, *some Things are affirmed of the God, which are true of the* Human Nature *only*; *and other Things are affirmed of the Man, which are true of the* Divine Nature *only*. *For Instance*; 'tis *affirmed of the* God, *that he was* receiv'd up into Glory, 1 *Tim.* 3, 16; *which evidently regards the Exaltation of the* Man, i. e. *Christ's humane Nature*, as 'tis call'd by the Dr, p. 35. Again; *All Things were created by Him who is the first-born from the dead*, Col. 1. 16, 18: This, *manifestly points at and belongs to Christ's* human *Nature*; That, *was done by the Word or* Divine *Nature*; (*ibid.*) Again; *There being no Name given to Christ*,--- *which denotes* Both Natures *united in one* Person; (*ibid.*) P. 166, *By him were all Things Created*, &c. Col. 1, 13, &c. *You see, the Subject is God's* Son; *and*

Christ

Christ is undoubtedly God's Son, as to his humane Nature :---- *But then* He (the Apostle) *proceeds to affirm such Things of God's Son, as manifestly relate to his* divine *Nature.*--- P. 167, *None of the Names or Titles given in the Scriptures to our Saviour, do include or denote his* two Natures *united in One Person*; Ibid. *If this Rule be duly observed, many Passages will instantly appear to be spoken of the* Man *Christ Jesus only, without any Regard to the* Word *or* divine Nature, *which, if understood of the* Word *or* divine Nature, *or of the whole* God-Man, *would really imply that the* Word *or Christ's* divine Nature *is inferior to the very God.* Some of the Passages explained by the Doctor according to this Rule, are, *p.* 168, *And ye are Christs, and Christ is Gods,* 1 Cor. 3, 23. *But to Us there is but One God, the Father, of whom are all Things, and we in him; and one Lord Jesus Christ, by whom are all Things, and we by him,* 1 Cor. 8. 6. *But I would have you to know, that the Head of every Man is Christ, and the Head of the Woman is the Man, and the Head of Christ, is God,* 1 Cor. 11, 3. *Then cometh the End, when he shall have delivered up the Kingdom to God, even the Father :— And when all Things shall be subdued unto him, then shall the Son also himself be subject unto him that put all Things under him, that God may be all in all,* 1 Cor. 15. 24, 28. *For ye know the Grace of our Lord Jesus Christ, that tho' he was rich, yet for your sakes he became poor, that ye through his Poverty might be rich,* 2 Cor. 8. 9. *Now he that ascended, what is it but that he also descended into the lower Parts of the Earth? He that descended, is the same also that ascended up far above all Heavens, that he might fill all Things,* Eph. 4; 9, 10. *P.* 196, *the 9th Verse* (of Heb. 1,) *relates to Christ's* Humanity.

Now upon *What Foundation*, is all this Superstructure rais'd : since neither the Scriptures nor Primitive Writers of the Church ever thus divide our Lord into Two *Persons?* They always plainly speak of him, as *One and the same Person*; and upon this Foot are, consistent

consistent, and intelligible, as other Writings are, without any forced Constructions, or *unparallel'd Transitions*. which have been invented purely to serve an Hypothesis. In the Instance, 1 *Tim.* 3, 16, (supposing the common Reading to be the true one, of which yet there is no Footstep in Antiquity;) *God was manifest in the Flesh, justified in the Spirit,---receiv'd up into Glory*; What a strange Construction is it, to make Part of these Propositions to relate to *one Person*, and part to *another*, without the least Intimation from the Text; as Dr *B.* is forced to do, *p.* 164? Whereas 'tis clear that the same *Person*, who had been in the Form of God, was *manifest in the Flesh, and receiv'd up* [again] *into Glory*. So Col. 1, 13, &c. *God hath translated us into the Kingdom of his dear* Son, *in whom we have Redemption thro' his Blood*;——*For by him were all Things created*; By that One and the same individual Person, the *Son of God*, were all Things created, and Mankind were redeemed. The Apostle does not say, *they were created* by his *divine Nature* or *divine Person*, or redeem'd by his *humane Nature* or *the Man*; But *by Him*, and, *In whom*, or, *by whom*, without any the least Appearance of Transition from *one Person* or *Thing* to *another*.

That which seems to have contributed chiefly to this Confusion, is the strange Use Dr *Bennet* makes of the Term *Nature*; which, with *Him*, generally signifies *Person*, and very often *Something* he knows not what. Thus by Christ's *divine Nature*, Dr *B.* always means either the *Person of the Father*, or *Somewhat of the Person of the Father*: And by his *human Nature*, he always means his *whole Person*. For, the Word being *quiescent during our Saviour's Ministry*, and never influencing him at all during that Space, *Ch.* 9; *That whole Person*, who preach'd and suffered and died for us, is what the Dr calls Christ's *human Nature*; teaching us, not (as the Scriptures do) that *Christ suffered in the Flesh*, or (as the Church has used to express it)

it) that *HE suffered in his Humane Nature*, but that *his Humane NATURE suffered.* And indeed throughout his Book, he has perfectly confounded *Nature* and *Person.* Thus *p.* 7. *The Word is expresly called GOD; therefore I join with you, in calling the Word the Divine* NATURE *of our Lord Jesus Christ*, p. 19. *The Word or Divine NATURE of the blessed Jesus, is called GOD.* So again *p.* 20, *His Humane* NATURE *was created; and his Divine* NATURE *made the World.* And, *p.* 36. *As it can't be affirmed of his Humane* NATURE, *tho' united with the Word in one Person, that It made all Things; because, tho' 'tis expresly affirmed of his Divine* Nature, *that* It *made all Things, yet the same is never affirm'd or implied of the Human* Nature; *even so it can't be affirmed of the* Divine Nature, *tho' united with the Humane in one Person, that* It *was exalted.* P. 82, The Humane *NATURE* was an *Angel.* P. 82, *The Apostle's Argument is drawn from what Christ's Human* Nature *DID; and 'tis supported by what his Humane Nature Received as the Reward*, &c. *P.* 126, *The Humane* NATURE *of Christ, did not* RECEIVE *and* FEEL *those extraordinary Influences*, &c. *P.* 142, *The Human* NATURE *of Christ did really ACT alone*, &c. P. 153, *'Twas his Human* NATURE *alone that* SPAKE *at that time.* P. 241, *The Human* NATURE *of that Person, which was perfect God and perfect Man, did* DIE *for them.* P. 254, *The Human* Nature *of the Son* directed all his Actions *to the Glory of the Father.* And ibid. *The Son's Human* NATURE *did* PRAY *to the Father.*

Now in each of these Citations, in what Sense is *Nature* us'd? Is *Nature* ever call'd *God?* Or is not *Personality*, evidently and necessarily implied in the Notion of *God?* Was it *Nature* that *created* and *made* the World, or was it not a *Person* that did it? Was IT [*Nature*] exalted, or the *Person?* Could a *Nature do* any thing, or *receive* a Reward? Could IT *feel*, or *act*, or *speak*, or *direct Actions*, or *pray?* And what does the

the Dr. mean by saying [Not, *that Christ was put to Death*, but] *the Human NATURE of that PERSON did die*, *p.* 241?

As the Abstract metaphysical Term, *Nature*, is used by Dr. *Bennet*, throughout this Controversy, to signify usually, *Person*; and sometimes *something*, he knows not what: So the Term, *Person*, is applied by him in as uncertain and precarious a manner, sometimes for *One*, sometimes for *Two Intelligent Agents*, and sometimes for *somewhat of an Intelligent Agent*, he *can't define exactly What*. Accordingly our blessed Lord is sometimes but *One Person*, or *Intelligent Agent*; sometimes he is allowed to be *two Intelligent Agents*: Sometimes he consists of *One intelligent Agent*, and *something* else; just as the Writer has occasion to speak. But yet All agree that in *Scripture* he is always distinctly spoken of as *One Person*

In *p* 12, Dr. *Bennet* tells us, that Christ's *ENJOYMENT* of a Human Soul *gives HIM* [gives *Whom*?] *a likeness*, &c. And *p.* 73, he expressly says, there are united in our Lord's *Person*, *Two intelligent Beings*. Is not that *Two Persons*? Yet elsewhere he will not allow the term *Person*, to extend so far as to *One* Intelligent Being. *'Tis true*, says he, *p.* 231, *that in common Speech*, Intelligent Being *and* Person, *are convertible Terms*; *and in this Sense*, *the one supream Cause of all things*, *whom I call the* very God, *is undoubtedly a* Person, *and* but ONE *Person*. That is, Father, Son, and Holy Ghost, all Three make *but ONE Person*: And consequently the *Word* is but *Part* of a *Person*, or of an Intelligent Agent; tho' he had before *expressly* call'd it an *Intelligent Being*, p. 73.

But the *Unity* of Christ's *Person* Dr. *Bennet* explains, by saying, *p.* 80, *The Word left his Glory*, *and became united to The Man Christ*. And *p.* 227, *The Word was personally united to the Man Christ*; And *the Man Christ Jesus was for some while personally united to the Word*, ibid. It might here reasonably have been expected of him,

him, that he ſhould at leaſt have given us ſome Conjecture, why the Scripture never once uſes any ſuch Language, never tells us that the Word was *united* to *a Man*, but that the *Word was made Fleſh*, σαρξ ἐγένετο, that Chriſt was ἐν ὁμοιώματι ἀνθρώπων γενόμενος *made in the likeneſs of Men*; σχήματι εὑρεθεὶς ὡς ἄνθρωπος, *being found in faſhion as a Man*: And, Ἄνθρωπος Χριστὸς Ἰησοῦς *Jeſus Chriſt being* [not, *being joined to*] *a Man*: And, *He took part of Fleſh and Blood*: And the like: Expreſſions, which ſtrictly imply an *Unity* of *Perſon*.

Nor is it of any Moment what Dr *Bennet* Objects, *that, if the Word was not quieſcent during our Saviour's Miniſtry, – then all the Actions of Chriſt ought to be imputed to the God-Man*, p. 129. For do not the Scriptures every where plainly *impute all the* Actions of Chriſt to the *Whole Perſon* of Chriſt? do they any where divide him into *Two* Perſons? Or what ground is there to imagine, that, when our Lord *prayed*, his *Prayer did not proceed*, p. 139, from himſelf? from that *Whole Perſon*, who is repreſented every where as *One*, and as *but One*? The *Soul* and *Body* indeed, *Two* diſtinct Beings, whereof *One* only is intelligent, may eaſily be, nay, can be no more than, *One Perſon*: But *Two intelligent* Beings cannot make *One Perſon*, unleſs one of them be *ſwallowed up* and *ceaſes* to be diſtinctly *intelligent*.

He tells us indeed, *p.* 148. That His Notion may be illuſtrated by conſidering that *the Soul is frequently ſuſpended by Sleep*. But this is nothing to his purpoſe. For ſo far as the *Soul* is at any time (ſuppoſed to be) ſuſpended, ſo far the *Fleſh* ceaſes to *act* or *feel*. And the ſame is true of whatever is *perſonally* united: If it be ſuſpended, either all Action muſt neceſſarily be ſuſpended with it, or elſe there muſt be Two Perſons ſtill, the ſuſpended one, and that which acts during ſuch ſuſpenſion: And this is in no Senſe *Perſonal Union*, but the Action of ſeparate *Intelligent Agents* or *Perſons*.

N.B.

☞ *N. B.* As to the *Conſtituent Parts* of our Lord's Perſon; *what* thoſe Conſtituents were, beſides *That Intelligence* in which *Perſonality* itſelf conſiſts; (as there are, in the Perſon of a *Man*, *Body* and *Soul*, or *Body* and *Soul* and *Spirit*, or *rational* and *ſenſitive* and *vegetative* Soul, or *whatever conſtituents* do *not* make *Two* Perſons, *two* diſtinct Intelligences or Principles of Action,) we (for want of knowledge in Philoſophy) may well be ignorant: Neither *need* we, or *ought* we to be *poſitive*. And for that Reaſon (as I ſuppoſe) Dr. *Clarke* meddled not with the *Apollinarian* Speculation, which is *merely Philoſophical*, and not at all *Theological*. But *two intelligent Beings*, (as Dr. *Bennet* calls them, *p*, 73, *inconſiſtently* with his *denying* the [λόγ☉] *Word*, to be at all an *intelligent Being*, p. 231,) are Always evidently and neceſſarily *Two Perſons*, however United; unleſs One of the Two Intelligences be ſwallowed up, and ceaſes to be any longer a diſtinct Intelligence. A *Quieſcence* of *One* of them, is not ſufficient; unleſs *that Quieſcence* be *Total* and *Perpetual*; which amounts either to an entire *Abſorption*, or *No Union* at all.

CHAP. VII.

Of Chriſt's being ſtiled a Man.

THE Reverend Dr. *Bennet* has in his *Third* Chapter largely inſiſted upon this Point, That becauſe our Saviour is frequently call'd ἄνθρωπος and ἀνὴρ, *a Man*, both by himſelf and the Sacred Writers, therefore he was in every reſpect *of our Species*, i. e. his Soul was exactly of the ſame kind with other Men. *The human Soul*, ſays he, *is by much the principal Part of Man, and his chief Conſtituent Part: And therefore to ſuppoſe a Man, (a true, perfect, and proper Man,*

and

and such as our Lord is notoriously described and affirmed to be,) without an human Soul, is the Height of Absurdity. p. 10. Now here I observe

1*st*. A superior Being, by being incarnate, may *Become* a *Man*, may (as our Church expresses it) be *made Man*, may *take our Nature* (not take or assume *a Man*) upon him. Suppose any Man now living had præexisted, and That in a much superiour Order or Rank of Beings than Ours now is; would it follow that such a Person was not Now really a *Man?* Even *without* being *really incarnate*, Angels of old, appearing to *Abraham*, to *Lot*, &c. are usually stiled ἄνδρες, *Men*, Gen. 19, 12. 18, 2, 16. And *Daniel* 9, 21, ἀνὴρ, *the Man Gabriel whom I had seen.* Either therefore it must be inferr'd that *Gabriel*, and the three Angels which appeared to *Abraham*, and the two which appear'd to *Lot*, were *in every Respect* of *our Species*; or else the Argument from the common Appellation, *Man*, is inconclusive. 2*dly*. The Scriptures always use the following Manner of Expression. He that was ὁ λόγος *the Word*, the very same Person σὰρξ ἐγένετο, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, *was made Flesh*, John 1, 14; *being made in the Likeness of Men*, Phil. 2, 7; *took Part of Flesh and Blood*, Heb. 2, 14. Again, Heb. 10, 5, *A Body hast thou prepared me.* Heb. 5, 7, *In the Days of his Flesh.* Rom. 8. 3, *in the Likeness of sinful Flesh*, Heb. 2, 17, *made like unto his Brethren.* 1 John 4, 2, *That Jesus Christ is come in the Flesh*, 2 John 7. 1 Pet. 4, 1, *Christ hath suffered for us in the Flesh.* Phil. 2, 8, σχήματι εὑρεθεὶς ὡς ἄνθρωπος, *being found in Fashion as a Man, he humbled himself, and became obedient to Death.* Heb. 10, 10, *thro' the Offering of the Body of Jesus Christ.* These and many other Places seem very strongly to show, that the same Person who is called the *Logos* or *Word*, was *manifest in the Flesh*, and was *made* Man: 'Tis not said, was join'd to *a Man*, but was *found in Fashion as a Man*, and so *made like unto his Brethren.* 3*dly*. Dr *Bennet* asserts

aſſerts, *p.* 64, that *our Saviour, before his Incarnation, might juſtly be called an* Angel, *upon the Account of his being ſent from God to Men.* Now if he was juſtly call'd *an Angel*, upon Account of his being *Sent*, tho' he was not *a Spirit preciſely of the ſame Kind or Degree with Angels*, pag. 65; why may he not as juſtly be called *a Man*, when incarnate, tho' originally he be not *preciſely of the ſame Degree with Men?*

Againſt this, Dr *B.* has objected, *p.* 10, 160, 161, 192, That Text of St. *Paul*, 1 Tim. 2, 5, *There is one God, and one Mediator between God and Man*, the Man *Chriſt Jeſus*; to prove *that the Redeemer is the ſame* Sort *of Man, as the Perſons redeemed by him*, p. 10. But I reply,

1*ſt.* This very Text is a clear Refutation of this learned Gentleman's Scheme. For the Addition of the Word, *Man*, ſuppoſes that he had formerly been a *ſuperior Perſon.* No one ever ſays in this Conſtruction, ſpeaking of a *mere Man*, The *Man Peter*, or *the Man Paul*; But 'tis very proper and emphatical, when ſpoken of a *ſuperior* Perſon *made Man.* We find in *Daniel, ch.* 9, 21, ἀνὴρ Γαβριὴλ, *the Man Gabriel:* And juſt in the ſame Form of Speech, in this Text, ἄνθρωπος χριστὸς, *the Man Chriſt*, i. e. *Chriſt incarnate* or *made Man.* But 2*dly*, ſuppoſing the *Word* to be, in the way Dr *Bennet* explains it, *united* to the *Man Chriſt*; will the *God-man* be *the ſame Sort of Man as the Perſons redeemed by him?* Will he be κατὰ πάντα, *in all Things, made like unto his Brethren?* I cannot but take Notice here, that the Dr has *twice* in the ſame Page interpreted ὁμοιωθῆναι, (which ſignifies *to be made like*,) to *BE the ſame. Chriſt*, ſays he, *p.* 12, *had the* ſame *human Nature*; And, *Chriſt ought to* BE *of the* ſame *Nature with our ſelves.* Which he deduces from that Paſſage in the Epiſtle to the *Hebrews, ch.* 2, 17, *It behoved him* (ὁμοιωθῆναι) *to be* made like *unto his Brethren.* 3*dly*. The Ends or Reaſons of Chriſt's being made Fleſh, aſſign'd in Scripture, do not require that he ſhould be himſelf *preciſely*

preciſely of the ſame Degree with thoſe Perſons he came to redeem. *In all things*, ſaith the Apoſtle, *it behoved him to be* made like *unto his Brethren, that he might be a merciful and faithful High Prieſt, in things pertaining to God, to make Reconciliation for the Sins of the People. For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.* Chriſt might certainly be a *merciful and faithful High Prieſt*, might *make Reconciliation*, and might *be tempted*, without being *preciſely of the ſame Degree with Men.* He was put into the State and Condition of doing all this, by being incarnate, and taking our Nature upon him: Nor is there ſo much as pretended to be any Abſurdity in This by this worthy Perſon, but what is founded upon his Suppoſition that He who is ſtiled *the Word, is the very God*, abſolutely ſupream, and incapable of any Humiliation, Incarnation, or Change of State whatſoever.

In another Place Dr *B.* has argued from *Philip.* 2, 7. Which he thinks *ought to be* tranſpoſed, and rendred thus: *He emptied himſelf, taking the Appearance of a Servant, BEING in the Likeneſs of Men*; That is, *that he diveſted himſelf of that Glory which he enjoyed*; *and* WHEN *he was incarnate, he condeſcended to appear as a Servant.* p. 67.

But here, I think, the Dr is guilty of a double Miſtake. For 1*ſt.* γενόμενος doth not ſignify, *being*, as he falſely renders it; but, *being made*, as our Bibles rightly tranſlate it. For we *juſtly* blame the *Socinians* for tranſlating, σὰρξ ἐγένετο, (*Joh.* 1, 14,) *was*, inſtead of, *was made* Fleſh. And the Paſſage, *ver.* 6, ἐγένετο ἄνθρωπος ἀπεσταλμένος, which they allege in favour of their rendring ὁ λόγος σὰρξ ἐγένετο, *the Word WAS* [inſtead of *Became*,] *Fleſh*; diſcovers only their Ignorance in Language. For the Words ἐγένετο ἄνθρωπος ἀπεσταλμένος, do not ſignify that *John the Baptiſt WAS a Man*, but that he *Was ſent*, or *Became* the *Meſſenger of God* &c. 2*dly.* There is no Ground at all to *tranſpoſe* the Words of this Verſe, as the Dr here

does. For μορφὴ δούλου, *the Form of a Servant*, being oppos'd to μορφὴ θεοῦ *the Form of God*; the Sense is, not, *WHEN he was incarnate* (p. 67, 68,) *he condescended to appear as a Servant*, but, *by being incarnate he took upon him the Form of a Servant*. And the Words, καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, *being found in Fashion as a Man*, do not signify, that *he not only sometimes acted as a Servant*, p. 67, 68; But the Meaning is, *And being in that servile incarnate State or Condition, he humbled himself still further*, &c.

Christ therefore is very properly styled *A Man*; and the Scriptures-Expressions are very natural, and agreeable to what uninspired Writers use, when they speak of our Saviour's *Humane State*. Nor, I am apt to think, would this Point have been so much misunderstood by Dr *Bennet*, had not scholastick Jargon filled him with Preconceptions in his interpreting the Word of God.

CHAP. VIII.

Of Christ præexisting *before his Incarnation: and Whether he was then a* mere human Soul *of the* same Species *with Us, or a Person of* far superior Dignity.

'TIS allowed by Dr *Bennet*, that Christ upon Earth was *a Man, one Person*, not *two*, (tho' he perpetually speaks of him as of *two distinct Persons*, inconsistently enough.) He acknowledges also, that this very same Person *præexisted* from the Beginning of the World, and appeared (as the *Angel* or Messenger of God) to *Adam*, to *Abraham* and the *Patriarchs*, to *Moses*, &c. Now the Question here is, which Opinion is most agreeable to *Scripture*, Dr *Clarke*'s, or

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Dr *Bennet*'s. Dr *Clarke* ſuppoſes that the Perſon thus appearing before his Incarnation, was a *Divine Perſon*, ſuperior to All, except the Father who ſent him. Dr *Bennet* ſuppoſes him to have been a *mere human Soul*, like that of other Men, without any Prehemi-nence in its own Nature, and without any Union with what he calls the *Word*, (or ſomewhat, *incertum quid*, of God the Father,) till the Time of the Incar-nation. *When that ſame Soul*, ſays he, *p.* 84, *voluntarily became incarnate*, *'twas* [Then] *united to the Word it ſelf.* And *our Saviour*, *When he was*, at his Incarnation, *united to the Word*, p. 65. And *the wonderful Alteration of his Condition by his perſonal* Union *with the* Word: *ibid.* In order therefore to judge in this Point, I enquire

1*ſt.* What *real* Difference is there betwixt Dr *Bennet*'s Notion and *Socinus*'s; I mean as to the *Conſequences* of either. I ask this, becauſe the Dr thinks his *Notion to be perfectly free from all Poſſibility of doing Miſchief*, p. 72. How does he make Chriſt *really* to be any Thing beyond a *mere Man*, more than *Socinus* does? *Socinus* ſuppoſed Chriſt to be a *mere Man* taken up into Heaven *before his Baptiſm*, and thence he explains the Texts of his being *ſent down*. Dr *Bennet* ſuppoſes him a *mere Man* or *human Soul* præexiſting in Heaven *from the Beginning*, and *ſent down into a Body on Earth* at the Fulneſs of Time. Where is the real Difference between *a mere Man*, and *a mere Man?* Or what *Miſchief* can it do, to believe that he *went up into Heaven before his Baptiſm*, (which ſolves ſome Difficulties very well, were it but *real*;) more than it can do to believe that his *Soul præexiſted*, which is but an Hypotheſis too, to ſolve the ſame Difficulties? For as to its *Union* at the Incarnation with the *Word*, which, according to Dr *B.* is but *ſomewhat* (*incertum quid*) *belonging to God the Father*; did ever any *Arian* of the loweſt Sort deny, that *ſomewhat belonging to God the Father*, was in That Per-

ſon whom they ſtile the *Logos*? Or did ever any *Socinian* deny that *ſomewhat belonging to God the Father*, was in the moſt intimate Manner poſſible *in*, and united *with*, the Man Jeſus Chriſt?

2*dly*. Is it not too great a *Diminution* of the *Value* of Chriſt's Sufferings, and of the Dignity of the *Perſon ſuffering*, (for not *a Nature*, but *Perſon only* can ſuffer;) to ſay, that before his Incarnation, he was a Perſon *nothing in his Nature ſuperior* to other Men? The Value of Sufferings, is very juſtly reckoned in Proportion to the Dignity of the Perſon ſuffering. Now, the *Word* being *quieſcent* entirely *during our Saviour's Miniſtry*, 'tis evident that All that ſuffered, was merely a *human Soul*; and conſequently all the *Satisfaction* that was made, was no greater than what *a mere Man* cou'd make. The ſtricteſt *Socinian* would readily ſubſcribe to this.

3*dly*. Can it with any Propriety of Speech be repreſented as an Act of *Humility* and *Condeſcenſion* in a *mere human Soul*, οὐχ ἁρπαγμὸν ἡγήσασθαι, (*pag.* 68,) *not to be greedy of being as God*, Phil. 2, 6. but to undertake the Redemption and Salvation of Mankind, in the Manner that Chriſt's Soul is by Dr *Bennet* ſuppoſed to do? His *human Soul* (which is conceiv'd by the Dr to be merely of the *ſame Species* with ours,) is here ſaid, it ſeems, κενῶσαι ἑαυτὸν, (p. 70,) *to empty himſelf*, at his Incarnation. Now, conceiving his Station as high as is poſſible before, yet did he not at his Incarnation (according to the Dr's Scheme) become *united* to the *Word*, or *very God?* Was not this, rather than an Act of *Humility*, an Act indeed of the *higheſt Exaltation* poſſible? To have the *Honour* now, no longer to be the *Miniſter* of God, but to be *United* to him, to *become the Son of God*, and *appointed Heir of all Things?* Is not this ſo evidently a Mark of *Dignity*, inſtead of *Condeſcenſion*; that the Dr argues from this very Topick to ſhew that Chriſt was a Perſon *greater than the Angels* AT his Incarnation, tho' he were but an human Soul *before? The Apoſtle*, ſays he, p. 65, *might well oppoſe*

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our Saviour, when he was, At *his* Incarnation, *united to the Word, and become the Son of God, and appointed Heir of all Things, (and thereby dignified above all created Beings;) even to Himself, when considered only as God's Angel, or Messenger to Mankind.*——*For since the whole Stress of what the Apostle says, lies upon the* Dignity *of the Person empowered to act and govern, 'tis certain that the* DIGNITY *conferred upon the Man Christ* At *his* Incarnation, *made him in that Respect as different from himself before That* DIGNITY *was conferr'd, as if Two distinct Beings had been spoken of.* If this be the Case, and there was so vast a Difference in Point of *Dignity*; in what tolerable Propriety of Speech did this præexisting Soul, κενῶσαι ἑαυτὸν, *empty himself?*

4. Is it not an insuperable Difficulty in the Doctor's Scheme, to be forced to affirm, as he does, *p.* 89, that *a mere human Soul* was ἀρχὴ τῆς κτίσεως τοῦ θεοῦ, *the Beginning* [or *Head*] *of the Creation of God,* Rev. 3, 14? That it was *Before* the Creation of the World, *p.* 87, 89? Nay, that it had *Glory* with the Father *before the World was created.* p. 47, 87, 108? Was a Creature of so *low a Species* in the Scale of Beings, as an *human Soul,* made *before* Angels, those *morning Stars, who sang together and shouted for Joy, when the Foundations of the Earth were laid,* Job 38, 7? Is it not an insuperable Difficulty, to be forced to affirm, (*p*: 102.) that the *Angel of God's Presence,* who always spoke *in the Name of God*; who said, *Acts* 7, 32, *I am the God of thy Father's*; and of whom it is said, or rather who said, *I send an Angel before thee, to keep thee in the Way, and to bring thee into the Place which I have prepared; Beware of him, and obey his Voice, provoke him not, for he will not pardon your Transgressions, for my Name is in him,* Exod. 23; 20, 21; That this Person (I say) was a *mere human Soul,* (p. 65, 84,) not yet united to the *Logos* or *Word?* Or is it possible to conceive, that *Michael, the great Prince which standeth for the Children of thy People.* Dan. 12, 1; and *who fought against the Dragon and his Angels,*

gels, Rev. 12. 7; who is called *Jehovah*, *Jude* 9, compared with *Zechariah* 3; 1, 2: was a *mere* human Soul, without any Union, as yet, to the λόγ☉?

5*thly*. What a ſtrange Form of Expreſſion doth the Author to the Hebrews, *ch*. 1, make uſe of, upon *This Scheme*? in One Verſe ſpeaking of one Perſon, and in the ſame of Another, and then returning again to the firſt, without any the leaſt Hint of ſuch Tranſitions? *God hath in theſe laſt Days ſpoken unto us by his Son, whom he hath appointed Heir of all Things, by whom alſo he made the Worlds*, ver. 2: Is it not unaccountable (I ſay,) that the Words, *His Son whom he hath appointed Heir of all Things*, ſhould be meant of the *mere Man*, p. 155; and that the very next Words, δι' ὃ ΚΑΙ, *by whom ALSO he made the Worlds*, ſhould relate to quite another Perſon, p. 216; without any Hint of Tranſition, and directly contrary to the Senſe of the Word, Καὶ? And that the very next Words, *ver*. 3, *VVho being* (ἀπαυγασμα τῆς δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτὸς, φέρων τε τὰ πάντα,) *the Brightneſs of his Glory, and the expreſs Image of his Perſon, and upholding all Things by the Word of his Power*, ſhould again be ſpoken of the mere *Man* Jeſus Chriſt, *p*. 173? So that the Apoſtle, in Expreſſions which ſeem manifeſtly all along to concern one Perſon and but *One*, muſt be underſtood to ſpeak of *mere Man*, and then of *the Very God*, and then of *the mere Man* again in one Breath, ſo confuſedly, that any one who judges of the Meaning of a Place by conſidering its Conſtruction, cannot but miſtake? We have another Inſtance of the very ſame Confuſion, in the Dr's Interpretation of *ver*. 8, *and 9th*. The Words; *Thy Throne, O God, is*; or (as the Hebrew and Greek will naturally bear,) *God is* [the Support of] *thy Throne for ever and ever, a Sceptre of Righteouſneſs is the Sceptre of thy Kingdom*; Theſe Words are *manifeſtly*, ſays the Dr, *to be underſtood of the ſelf-exiſtent God*, p. 31, 196: But then the very next Words, *v*. 9, *Thou haſt loved Righteouſneſs and hated*

hated Iniquity; *therefore God, even thy God, hath anointed thee*, &c. these are meant of *the mere Man*, they *relate to Christ's Humanity*, p. 196, 32, 33, 34, 35; and this without any the least Hint of Transition from one Subject to another.

Nor are these the only Places where Dr *Bennet* is forced to recur to these strange and groundless Transitions. He finds himself under a Necessity of affirming that the Words, *Col.* 1, 15, *Who is* εἰκὼν τοῦ ἀοράτου θεοῦ and πρωτότοκος πάσης κτίσεως, *the Image of the invisible God, the first-born of every Creature*, are spoken of a *mere human Soul*. Of the Latter of these Phrases he treats, *p.* 89; Of Both together, *p.* 170, 171. Christ's *human Soul* (it seems) is the *Image of God*, because it *did in old Times personate the divine Majesty*, and because *The MAN Christ Jesus does now exercise God's Dominion over the whole Creation*. And he is the *First-born of every Creature*, because *his human Soul was created before all other Creatures*, and *because he is now instated in the actual Possession of the Jus Primogeniti*. Yet the very next Words, ὅτι ἐν αὐτῷ *for by him were all things created*, are to be understood of quite another Person, even of the *self-existent God*, p. 186. And this again, without any the least Hint of Transition. Nay, and St *Paul* must give this too as a Reason: *HE* [the human Soul] was *the Image of the invisible God, the First-born of every Creature*, ὅτι *BECAUSE by* (in or thro') *him* [viz. by or thro' the supreme God] *were all Things created*. What a Reason is this; The *human Soul of Christ* is *the Image of God*, BECAUSE God *created all Things*? Let *any Man that has a Taste of that Apostle's Strength and Majesty of Stile upon other Occasions judge whether he could upon this sublime Argument write so unlike himself*; as the Dr says upon another Occasion, *p.* 79.

6*thly*. Dr *Bennet* affirms, that *The* Man *Christ Jesus doth actually exercise* πλήρωμα τῆς θεότητος, *the Fullness of the Godhead*, Col. 2, 9, *at present, in the most ample Manner, as God's* Vicegerent *in his Kingdom of the*

Creation, p. 172. 'Tis then no more than a *mere human Soul*, that *now* enjoys the *fulneſs* of *divine Dominion*; that *at preſent* is *God's Vicegerent*, the *Governor of all created Beings*, p. 171. Which if it be true; how much more juſt is the *Socinian* Hypotheſis, which never at all introduces a θεὸς ἀπὸ μηχανῆς, but acknowledges the *Man* Chriſt Jeſus capable of all Things, and actually doing all Things? Is not That leſs irrational, than to imagine, *firſt* a Præexiſting Soul, *then* That Soul united to *Somewhat* which never influenced it at all during its State upon Earth; and *then* laſtly, this *Soul* alone being again *God's Vicegerent* over the Univerſe.

Laſtly, This Learned Writer contends, *pag.* 70, that the Words ἐν μορφῇ θεοῦ ὑπάρχων, *being in the Form of*, or *perſonating God*, and being ἴσα θεῷ *as God*, or (as we render the Phraſe) *equal to God*, Phil. 2, 6, are meant of the *mere humane* præexiſting *Soul*, *p.* 68, 78; without any Union, as yet, to the λόγος, *p.* 65, 84: And profeſſes himſelf *amazed to think that this Expoſition has not been univerſally given by all the Patrons of the Orthodox Doctrine of the Trinity.* And yet 'tis fact, I believe, that it never was *once* given by *any one Man*, in any Age, from the Apoſtles to this Day; Nor, I am fully perſwaded, will ever be given by Any One Man after him.

Theſe Difficulties, I think, are altogether inſuperable in Dr. *Bennet's* Scheme. But now if Chriſt, before his Incarnation, was a Perſon of far ſuperior Dignity, as Dr. *Clarke's* Opinion is; if he was a divine Perſon, ſuperior to all, except the Father who ſent him: there are then no ſuch unaccountable Tranſitions from one Perſon to another, as Dr. *B.* is forced to conceive, without any the leaſt Hint or Ground from Scripture; nor indeed any difficulty at all in any of theſe Texts. For,

1*ſt*. Why is it not as poſſible, that the ſame Perſon who is ſtiled the *Angel of God's Preſence*, and by whom Dr. *Bennet* allows that the World was governed from the Beginning, and Mankind redeemed in the fulneſs of Time, ſhould be the *inſtrumental* Cauſe *by* whom God *formed* the World at the *Moſaick* Creation; as that the *Man* Jeſus Chriſt ſhould be ἀπαύγασμα τῆς δόξης, χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τὰ πάντα, *the ſplendor of God's Glory, the expreſs Image of his Perſon* or *Subſtance*, and *upholding all things*, (or, as φέρων ought to be rendred in this Place, *governing all things*? p. 173.) 2*dly*. Why could not the ſame Perſon, who is allowed to be πρωτότοκος πάσης κτίσεως *the firſt-born of every Creature*, and to have *had Glory with God before the World was*, p. 47, 87, 108; be He *by* or *through whom* καὶ τοὺς αἰῶνας ἐποίησε *he made alſo the World*? 3. Why might not μορφὴ θεοῦ, *the Form of God*, which Dr *B*. allows that Chriſt *left* at the Incarnation, include *That* Glory or Dignity which he had with the Father *before* the World was, (which Glory, what was it but his *Inſtrumentality* in the Creation?) as well as *That* Glory which he had in the *Space* from the *Creation* to the *Incarnation*, p. 77, 78? Nay, St. *Paul* argues accordingly in that Paſſage to the *Philippians*; extending μορφὴ θεοῦ the *Form of God*, to every thing in which Chriſt had acted *as God*, whether it were *creating* the World, or *perſonating God afterwards*. 4. When St. *Paul* ſays, *Eph*. 3, 9, *God created all things by Jeſus Chriſt*; is it not much more intelligible to underſtand that he did it by That Perſon, whom Dr. *Bennet* allows to have præexiſted before his Incarnation; nay, and to have had Glory with the Father before the World was; than that the Father created it *by* or *through himſelf*, or *by* or *through himſelf dwelling in Chriſt Jeſus*? I ſay, *By* or *Through*; For ſo 'tis in the Paſſages cited by Dr *Bennet*, *p*. 164, 166, 181. How it happen'd that this Learned Author (not agreeably to his uſual Candour) has never once taken notice of this, which all

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the Greek Fathers in all Ages have uniformly done, *viz.* that ἐν and διὰ expreſs the Inſtrumental Cauſe *by* or *through* whom; I know not. But he has conſtantly confounded the *Inſtrumental* with the *Primary* or *efficient* Cauſe, in his way of Expreſſion; (See *pag.* 182, 188.) Nay, his Argument abſolutely requires this Confuſion. For he argues to this effect: Becauſe all things were made *by* the *Word*, and all things were made by the ſelfexiſtent or Very God, Therefore the *Word* is the one *ſelfexiſtent Being*, p. 181, *&c.* And what is ſtill leſs ſuitable to his uſual Fairneſs, he ſays (*p.* 182, 183,) *The Word created all Things: Which creation of all Things, had been conſtantly attributed to the One ſelfexiſtent Being in both the old and new Teſtament, and was become the conſtant and known Character of the one ſelfexiſtent Being:* And, p. 182, *'Tis notorious that the* CHURCH COULD NOT *but underſtand St* John *to mean, that the Word is the one ſelfexiſtent Being*: This I ſay, is ſo unſuitable to the Doctor's uſual Fairneſs, that the direct *contrary* to theſe Aſſertions is known by every Learned Man to be true: The Diſtinction of *efficient* and *inſtrumental* Cauſe, has *perpetually* been made by the CHURCH; and Biſhop *Bull* has at large ſhown, that the *Church* never did nor could underſtand it as Dr. *Bennet* does. The Doctor produces indeed (*p.* 187,) in favour of his Opinion, the Paſſage *Rev.* 4. 10, 11, *Thou art worthy, O Lord, to receive Glory and Honour and Power; for thou haſt created all things, and for thy Pleaſure* (διὰ τὸ θέλημά σου) *they are, and were created.* This he thinks applicable, as if it were a like manner of ſpeaking to that in *John* 1, 3. Whereas on the contrary, διὰ τὸ θέλημά σου, *for thy own Pleaſure*, and whatever expreſſions are ſynonymous to this, are always applied to the *Father*; and the Son is never repreſented either in Scripture or Antiquity, as acting for his *own*, but his *Father*'s Pleaſure: As that large Collection of Texts and Authorities, made by Dr. *Clarke* in his Notes on the 36th Propoſition.

tion, plainly demonstrates. The *One* Text, which *Alone* in the whole New Testament has any appearance of Similitude to Dr. *Bennet*'s manner of speaking, is, *Heb.* 1, 10, *Thou, Lord, in the beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thy Hands:* But this is explained by the Apostle himself in such a manner in this very Chapter, as to remove all manner of Difficulty; Ver. 2, Δι' ὃν, *By* or *Through whom also he made the Worlds.*

I cannot therefore but conclude, that That Person who præexisted before his Incarnation, and was then *made Flesh*, was not a mere *human Soul*, of the same Species with ours; but a much superior Person, even He whom St. *John* calls *The Word*, or Messenger of the Father, who *was in the Beginning with God.*

CHAP. IX.

Of the Λόγος *or* Word *mentioned by St.* John. *Whether it was a* real Person, *the* Person *of our* Saviou r*præexisting before his Incarnation, or whether it means only* somewhat (*incertum quid*) belonging to God the Father, *and superadded to the* Man *Jesus Christ at the* Time of his *Conception.*

AS nothing has led Men into more Mistakes in their Notions of the Trinity, than wrong Explications of the 1 *Ch.* of *St.* John's *Gospel*; so none seem to have err'd more widely from the Point, than those who have taken the *Logos* or *Word*, not for the Title or Character of a *Person*, but for *Reason* or *Wisdom* in the Abstract. These *effectually* destroy the *Trinity*, by making it only a Trinity of *Names.* A Trinity

nity of *Modes*, is indeed nothing different from one of *Names* only. And a Trinity of *Somewhats*, *which together conſtitute the whole Divine Nature or Eſſence*; each of which *Somewhats* are *really diſtinct*, p. 216, and yet each of them is *The one ſelfexiſtent Being*, p. 184, 197, 235; and yet again, each of them is only *conſtitutive of the ſelfexiſtent Being*, p. 217; This is ſo far from having any foundation in Scripture, and is ſo wholly unintelligible, that I cannot but wonder how a Man of Dr. *Bennet*'s Abilities could fall into it. For,

Firſt. According to Dr. *B.* the *Word* was certainly not *incarnate at all.* nor was there *any* real *Condeſcenſion in him*; but (as the Dr. elſewhere expreſſes himſelf, *p.* 143,) only *a Train of falſe Appearances:* And this for the plain Reaſon which the Dr. himſelf aſſigns, (in the very Sentence before he ſays that *the Word was certainly incarnate*, p. 73,) *viz.* becauſe *That Being, of which St.* Paul *affirms that* 'twas ἐν μορφῇ θεῦ and ἴσα θεῷ, and *afterwards emptied and debaſed itſelf by Incarnation,—was not the* Word, *if the* Word *be the very God.* Now the *Word* being conceiv'd by him to be *the very God*, 'tis plain that the *Word* did *not empty* or *debaſe* itſelf. Accordingly he contends, that That Text, *Phil.* 2, 7, ἐκένωσεν ἑαυτὸν [*he emptied himſelf,*] *cannot be underſtood of the Word at all*, p. 74-82: Which yet, as I have already ſhewn, is certainly meant of the *Logos* or *Word*; and never was underſtood otherwiſe by any Chriſtian Writer, but ſuch as wholly denied Chriſt's Præexiſtence. Now St. *John* ſaying expreſly that the *Word was made Fleſh*, (not, *an human Soul* was made *Fleſh*;) and St. *Paul* aſſerting that *Chriſt, being rich, for our ſakes became poor*, 2 Cor. 8, 10; and again, he *emptied himſelf* of the Glory he had; 'Tis plain the Word muſt be a *real Perſon*, who *did*, as the Scriptures aſſure us, ſuch and ſuch *perſonal* Actions.

Secondly,

Secondly, The Reason of the very Name Λόγος, *Word*, is, in Dr. *B*'s way, altogether unaccountable: In Dr. *Clarke*'s, 'tis easy and natural. He is ὁ λόγος, because he does λέγειν; he does, as *Revealer*, *Law-giver*, *and Judge*, [Patris Voluntatem, Jus, Sententiam *Dicere*,] *declare the Will, the Laws, the Sentence of his Father.*

From the *Beginning* he did *declare* and *reveal* the Father's *Will*. Dr. *B*. indeed decries this, *p*. 242; and says, *It does not appear that the Word was from the Beginning the Revealer of God's Will to the World.* And *p*. 72, he raises a Cavil from St *Peter*'s asserting, that *Christ went and preached to the Spirits in Prison in the days of* Noah, *by the Spirit*, 1 Pet. 3, 18, 19, 20. From which Text he endeavours to infer, that, not the *Word*, but a *mere Humane Soul*, was in Antient times the Revealer of God's Will. But his Argument from that Text, I have already answered above, *Ch*. III. On the other side; that *the Word* really was an *Intelligent Agent* or *Person*, called by That Title on account of his *Revealing* the Will of God from the Beginning; appears, not only from the *natural* signification of the Term itself, but also from the *actual Use* of it in that Sense, among the most *Ancient* Writers. *Philo*, p. 71, speaks of him thus: Ὁ λόγος δὲ τοῦ θεοῦ ὑπεράνω πανὸς ἑστι τοῦ κόσμου, καὶ πρεσβύτα[τος]--τῶν ὅσα γέγονε, *The* Logos, *The* Word *of God, is above all the World, and the most Antient of all things that were produced.* And in the same Page, he mentions τὸν ἄγγελον ὃς ἐστι λόγος, *the Angel who is the Word:* And again, τοὺς ἀγγέλους καὶ λόγους αὐτοῦ, *his Angels and Words:* And again, διὰ δὲ ἀγγέλων καὶ λόγων, *by his Angels and Words*, ibid. Lib. 2, Allegoriarum. [Like to which, is that expression in the first Book of *Esdras*, *ch*. 1, 24; *The* Words *of the Lord*, οἱ λόγοι τοῦ κυρίου, *rose up against Israel.*] In his Book *de Somniis*, p. 455, he gives to Angels in general the Name of λόγους: *Not*, says he, *that God, who knows all things before-hand, stands in need of Any that should show him any thing*, [He is speaking of Angels, who τοὺς τοῦ

τῷ πατρὸς ἐπικελεύσεις τοῖς ἐκγόνοις, καὶ τὰς τῶν ἐκγόνων χρείας τῷ πατρὶ διαγγέλλοι; *carry the Commands of the Father to his Children, and the Neceſſities of the Children to the Father*; but, ὅτι τοῖς ἐπικήροις ἡμῖν συνέφερε, μεσίταις καὶ διαλλάκταις λόγοις χρῆσθαι, *becauſe 'tis good for us Mortals to make uſe of Words* (i. e. *Angels*) *as Mediators and Arbiters:* In oppoſition to which corrupt Judaical Notion, St *Paul* declares, that to us Chriſtians *there is* but *ONE Mediator.* In the ſame Book, *p.* 463, He ſays, *the World is God's Temple,* ἐν ᾧ καὶ ἀρχιερεὺς ὁ πρωτόγονος αὐτοῦ θεοῦ λόγος, *in which his firſt begotten divine Word is High Prieſt.* Now *Philo* being a Writer of the ſame Age, tho' he is not a Rule to interpret St *John*, yet he ſhows how in all probability, and by *Analogy*, Chriſtians would in Thoſe days underſtand the ſacred Writers, when they ſtiled our Saviour ὁ λόγος *The Word.* They muſt needs underſtand That Term of a *real Perſon.* Nor cou'd any one poſſibly conceive otherwiſe, who compared *Mal.* 3, 1, in the LXX, with *Gal.* 4, 14; *Behold,* (ſays the Prophet) *I ſend my* Angel;—— *and the Lord whom ye ſeek, ſhall come into his own Temple; and the* Angel *of the Covenant, whom ye deſire. Ye have receiv'd me,* (ſays the Apoſtle) *as the* Angel *of God, as Chriſt Jeſus.* In the ſame manner alſo *Juſtin Martyr, p.* 258, λόγον καλοῦσιν, ἐπειδὴ καὶ τὰς παρὰ τοῦ παντὸς ὁμιλίας φέρει τοῖς ἀνθρώποις, *They call him* [Chriſt] *the* Word, *becauſe he brings* Diſcourſes (Declarations *or* Commands) *from the Father to Men.* I am ſenſible that *Juſtin* is here ſpeaking of the Opinion of *Others:* But this is not one of the Particulars wherein he differs from them: As is moſt evident through his whole Book, and particularly from a Paſſage in his Second Apology, *p.* 67, εἰ δὲ καὶ ἰδίως παρὰ τὴν κοινὴν γένεσιν γεγεννῆσθαι αὐτὸν ἐκ θεοῦ λέγομεν λόγον θεοῦ,— κοινὸν τοῦτο ἔσω ὑμῖν τοῖς τὸν Ἑρμῆν λόγον τὸν παρὰ θεοῦ ἀγγελικὸν λέγουσιν; *If we ſay that the* Word *was in a peculiar manner begotten of God, and not in the way that other things are; this wou'd be but the ſame thing as you your ſelves teach,* who *call*

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Mercury *the* Word *which carries* Meſſages *from God.* Which laſt Words by the way, [τοῖς τὸν Ἑρμὴν, &c. *who call Mercury*, &c.] on which the whole Streſs lies, are omitted by Biſhop *Bull* in citing this Paſſage, *Sect.* 2. *cap.* 4. § 2. Thus too *Irenæus*, lib. 2, *c.* 55, ' Pater Domini noſtri Jeſu Chriſti, per verbum ſuum, ' qui eſt Filius ejus, per Eum *revelatur & manifeſtatur* ' omnibus, quibus *revelatur*: Cognoſcunt enim eum hi, ' quibus *revelaverit* Filius; —— Angelis & Archange- ' lis, & Poteſtatibus, & Virtutibus, & omnibus Ho- ' minibus: " *The Father of our Lord Jeſus Chriſt is* revealed *and made manifeſt to all to whom he is revealed; by his* Word, *who is his* Son. *For They know him, to whomſoever the Son* reveals *him,* —— *to Angels, and Archangels, and Principalities and Powers, and to all Men.* Thus likewiſe, to cite no more, *Athanaſius, contra gentes*; λόγος, ſays he, —— τοῦ ἑαυτοῦ Πατρὸς Ἑρ- μηνεὺς καὶ Ἄγγελος, *The* Word, *who is the* Interpreter *and* Angel *of his Father.* As therefore St. *Paul*, 1 *Cor.* 1, 24, calls Chriſt *The Power and Wiſdom of God*; ſo St. *John* ſtiles him *The Word of God*: Neither of them in the *abſtract*, but *concrete* Senſe. And this likewiſe is the meaning of that expreſſion, *John* 1. 18, ὃν εἰς τὸν κόλ- πον, *admitted, received* INTO, *the Father's Boſom*, as his Great Βουλεύτης or *Counſellor*, *If.* 9, 6; knowing the Father's Will ſo as no one elſe does, in order to *reveal* it, *Matt.* 11, 27. Dr *B.* indeed, *p.* 121, very ſingularly, would fain have That Text in *John* 1, 18, to be underſtood of Chriſt's State *after the Incarnation*: But it certainly means *Before it*: For it relates to the Powers and Abilities he had to *declare* the Will of God, which he did both *before* and *when* he was made Man. And here I can't but obſerve that the Words are, εἰς κόλπον, *Into* (not *In*) *the Boſom of the Father.* Which Two though Dr *B.* confounds, *p.* 69, 86; yet Dr *Clarke* has ſhown (againſt Mr. *Nelſon*'s Friend, *p.* 94,) that εἰς and ἐν cannot be ſo confounded. To the In- ſtances by him alledged, I add: εἰς ὃν εὐδόκησεν ἡ ψυχή μου,

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(in *whom my Soul is well pleased,*) is literally, *On whom my Affection is placed*: And, εἰς ἀγρὸν ἀν, *Mark* 13, 16, (*he that is* in *the Field*) literally means, is gone *into the Field*. Nor (I believe with Dr *Clarke*) is *one* Word ever put for *another*, in any Language; As any Man may see, by trying it in his own native Language. But this by the way. Now, as the Phrase, εἰς κόλπον τοῦ πατρὸς being *in* (or *received into*) *the Bosom of the Father*, Joh. 1, 18; so likewise That other Phrase, *the Son of Man which is in Heaven*, Joh. 3, 13, signifies *knowing* and having commission to *declare* the Father's Will, including also *Authority* and a Power of *Judging*. For ὁ ὢν ἐν τῷ οὐρανῷ in this Place, compared with *Matt.* 24, 30, certainly means and refers to (what Dr *Clarke* seems to have missed) Him who is described *Dan.* 7; 12, 14, *I saw — and behold, one like the* Son of Man *came with the Clouds of Heaven, and came to the Antient of days,* — *and there was* given *him* Dominion *and* Glory, *and a* Kingdom, *&c.*

To proceed therefore. With regard particularly to this Power of *Judging*, and giving *Sentence*, and *executing the Sentence*, He is stiled ὁ λόγος *The Word*, Rev. 19. 13, (which Passage you cite, *pag.* 170;) *smiting with the Sword of his Mouth*, ver. 15 and 21. *Out of his Mouth went a sharp two-edged Sword*, ch. 1, 16. ch. 2. 16. and *Heb.* 4. 12. and *Isaiah* 11, 4. In which last Text, *the Rod of his Mouth*, is, in the LXX, λόγῳ τοῦ στόματος αὐτοῦ, *with the* Word *of his Mouth*.

If we suppose now our Saviour to be a *real Person*, thus discovering the Will of God, and executing Judgment and Justice upon Mankind, 'tis very natural and easy to account for his Name; *The* λόγος or *Word*: Which is altogether unintelligible upon Dr *B*'s Scheme: And indeed the *Præexisting humane Soul* was the λόγος, and ought to have been so stiled, if this Learned Author's Notion was true.

Thirdly. St *John*'s Expression, *ch.* 1. 1. that the Word was πρὸς θεὸν, (not ἐν θεῷ) that he was *apud*,

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was *present with* God; shows that *the Word* was not *something constitutive of and essential to God the Father*; but that he was a *real distinct Person*. Especially seeing the Apostle *repeats again* this and other *Personal* Characters, *ver.* 2, 3, *The same was in the Beginning with* (was present with) *God*; All things *were made By* [or *Through*] *him*.] Ver. 14, *he was made Flesh*, σὰρξ ἐγένετο. And *ver.* 11, *He came unto his own*, εἰς τὰ ἴδια ἦλθε; compared with *Dan.* 12, 1. Nor is that Objection which Dr *B.* has started, *p.* 190. of any force; *viz.* that ζωὴ αἰώνιος, *Eternal Life*, 1 *Joh.* 1, 2, is said to have been πρὸς τὸν πατέρα, [*apud*,] *present with* the Father: For the *Life* there mentioned, is Christ, whom the Apostle declares to have been with God, and to have been made manifest to us.

Fourthly. The Words, *ver.* 3, δι' αὐτοῦ πάντα ἐγένετο, (not only ἐκτίσθη *were created*, but, ἐγένετο,) all things *were transacted by him all along from the Beginning*; manifestly show the λόγος to have been the *same Person* as the *Angel of God's Presence*.

To examine now the *Proofs* which Dr *Bennet* brings for *his* Notion; *viz.* that the *Word* is *something essential to and constitutive of the very God*, and not a *real distinct Person*. And here,

First; His great Proof from those Words of St. *John*, ch. 1, 1, *The Word was God*, is very weak. For the thing he has endeavoured to prove, is, *p.* 182, 190, that the ὁ θεὸς *with whom* the *Word* was, and the θεὸς which is *the Word*, mean the same *Individual*; which even upon his *own* Hypothesis, it cannot do. For then either, if ὁ θεὸς be the *Father* of Christ, the λόγος being θεὸς, must be the *Father* too; or, if ὁ θεὸς be the *Father including the Word and Spirit*, the λόγος being the same Individual, must include the Trinity too. But to pass by this. The *Argument* urged by this reverend Author, to prove that the *Word is the very God*, and not a *real Person* distinct from the Father, is his being call'd θεὸς *God*. Now if the Angel in the Old Testa-

ment, (whom the Dr supposes to be the præexisting Soul of Christ,) constantly spake in the name of God, or personated God, (as he allows too,) and was (*p.* 68) ἐν μορφῇ θεοῦ *in the form of God*, was That *visible* Person who is There constantly stiled *God*, (and particularly *Zech.* 3; 1, 2, compared with *Jude* 9, where the *same Person* is expressly stiled both *The Angel of the Lord*, and *Jehovah*;) Then why might not St. *John* say of him also, in the very same Sense of his *personating* God, ὅτι ἦν θεὸς, that he *WAS* That *visible* Person who had appeared in the *Name*, and under that Character of *GOD*, and δι' οὗ τὰ πάντα ἐγένετο *by whom all things had been transacted* from the Beginning? Either therefore The *Word* may be a real Person, distinct from the very God with whom he was; or else the præexisting Soul of Christ, who is call'd *God* in the Old Testament, may, by the same way of arguing that the Dr has used, be proved to be *the very God*.

Secondly. The Text from St. *Paul*, 1 *Tim.* 2, 5, *There is One God, and One Mediator between God and Men, the Man Christ Jesus*; alledged, *pag.* 191, to prove that *the Word is the very God*; is directly against the Dr. For if the Person mediated to, be the Person of the *Father* only, (as St. *John* assures us, 1 *Joh.* 2, 1, *We have an Advocate with the Father, Jesus Christ*;) then the *One God* here, cannot include the *Word*, unless the *Word* be the *Father*.

Thirdly. His next Text is, *Heb.* 1, 10, *Thou, Lord, in the beginning hast laid the foundations of the Earth, and the Heavens are the Works of thy Hands.* But the meaning of this, has been above considered already.

These are the *only* Passages produced by Dr *Bennet* in That Chapter, in which he attempts to prove *the Word to be the very God.* But because he has in other Places interspersed Texts of Scripture, which he judges to make for this purpose; I shall consider *Them* too, after having observed that he no where mentions *Rom.* 9, 5, *Who is over all, God blessed for ever*: Nor 1 *Joh.* 5, 20,

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This is the true God, and eternal Life: Nor *Acts* 20, 28, *To feed the Church of God, which he hath purchased with his own Blood*: Nor, lastly, That remarkable Passage, 1 *John* 5, 7, *There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* I doubt not but he omitted the three first of these Texts, as knowing they wou'd not make for his purpose; and the *Last*, as being fully convinced that it is *Spurious.*

But the following Text, 1 *Tim.* 3, 16, *God was manifest in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory*; he has cited no less than *Six* times, *p.* 35, 78, 164, 165, 189, 190; and frequently argues from it, without ever once taking the least Notice, (which is *not* agreeable to his usual Candor) that 'tis *certainly* corrupt: The Word θεὸς *God*, being not cited by any Greek Writer before the 5th, perhaps not before the 6th Century. For tho' it is in the Text of some Greek Fathers, yet their *Comment* shews it to be corrupt. The two Places cited by Dr *Mills*, in his Appendix, in favour of the modern Reading, are, one of them out of a piece of *Athanasius*, acknowledged to be *spurious*: And the Other out of *Justin Martyr*, proves directly the contrary to what he brings it for; shewing clearly that θεὸς was not in the Text. But neither This Text being urged for the *present* purpose, I pass to

Heb. 1, 8, *Thy Throne, O God, is for ever and ever, a Sceptre of Righteousness is the Sceptre of thy Kingdom*, p. 196. This, the Dr thinks, relates to the *Divinity* of Christ; and that, being spoken by the Psalmist of *the self-existent God*, it shews the Son of God or the λόγος must be *the self-existent God.* But this Passage being spoken of One, whom (in the next Verse) *God* even *His* God, had exalted; 'tis evident that *God* in the 8*th* Verse, can't mean the same Person with *God* in the 9*th*, since One was the God of the other. Not to

take Notice here, that both the Greek and Hebrew will bear another Rendring, very commonly taken Notice of by Interpreters; *God is* [the Support of] *thy Throne for ever and ever*, &c. Which entirely takes away the Objection.

John 20, 28, *My Lord and my God*; is cited by the Dr, *p.* 150, as *implying* that Christ is there asserted to be the very God. But upon his own Principles, this Passage can do him no Service. For he acknowledges in the very preceding Page that we *have no Proof*, (no, not even from his *Raising himself to Life*,) that ever *the Word exerted itself before Christ's Ascension.* Yet we find St *Thomas* stiles him *God*, even *before* his Ascension. To prevent this Difficulty; he *Presumes p.* 150, that now was the Time in which our Saviour *did reveal* to his Apostles *his divine Nature, and the Excellency of his Person.* And indeed this is *but Presuming*, without offering any Colour of Reason. For we find no Footsteps of any such Thing *Now*, more than *Before*; excepting This only, That he now declares *all Power to be given him in Heaven and in Earth*; Which yet the Dr understands of his *human Nature.* What Ground therefore is there for the following Assertion, *p.* 262, *Christ is not called our God in Scripture upon any other Account, but that of his* Divine Nature *the Word being personally united to the human Nature?* What Ground (I say) is there for this, if St. *Thomas* call'd him, *my God*, without *knowing* any Thing of his *divine Nature*, That not being *yet* revealed?

There remains, I think, but *one Argument more* to be considered upon this Head; *viz.* that if the λόγος in St *John* means *a real Person*, there will then be *Two Gods.* But this deserves to be considered distinctly in its *proper* Place; *Ch.* 12.

And now when I look back upon the Whole of what this learned Author has said on this Head, I cannot but profess my self astonished to find him in his *Preface* declaring himself *Sure, that the* Consubstantia

ſtantial *Divinity of our Lord is ſo plainly taught in Scripture, that he wou'd admit any Hypotheſis, provided it were barely poſſible, rather than deny it*: And again, *p.* 74, *That the Evidence of that Truth* (*viz.* that the Word is the very God) *is ſo great, that It obliges us to admit any other poſſible Expoſition*, than ſuch a one as aſſerts that the *Word is inferior to the very God*: And *p.* 117, that the *great Myſtery of the Union of the divine and human Natures is ſo fully revealed to us in the Holy Scriptures.* I ſay, I cannot but be amazed at theſe Profeſſions, when I find that throughout Dr *Bennet*'s whole Book, there is not one Word ſaid by him, but what entirely takes away the Notion of *Conſubſtantiality*. What He (in *his* Scheme) calls the *Divinity* and *divine Nature* of Chriſt, he has founded *wholly* indeed upon that *ſingle* Text, *John* 1, 1. And yet, by affirming that Chriſt in his præexiſtent State, appeared ἐν μορφῇ θεοῦ, *perſonating the inviſible God*; he has ſhewn plainly how *That Text* of St *John* may *very naturally* be otherwiſe interpreted; and in what Senſe the *Evangeliſt* alſo, as well as the *old Teſtament*, might ſtile him θεὸς: And by this Means he gives up his whole Scheme. But ſuppoſing the Text to be underſtood never ſo much in Dr *Bennet*'s own Way, yet he ſo interprets it, as evidently to make the λόγος, not ὁμοούσιος *conſubſtantial*, but ταυτόσιος or μονοούσιος *identical* with the Father. I refer the Reader to Bp. *Bull*, or Dr *Cudworth*, for the Meaning of ὁμοούσιος; it being beyond Diſpute proved by them to ſignify, not *Identity*, but *Conſubſtantiality*. But Dr *B.* by *His* Scheme, has made the λόγος *identical* with the Father, directly *contrary* to the *Nicene* Creed. Nor doth he at all make him (as that Creed does) θεὸς ἐκ θεοῦ *God of God*, or *the only begotten Son of God*, or *begotten of the Father before all Ages or Worlds*. For tho' *in Words* he *freely grants the Truth of what our Divines uſually call the eternal Generation of the Word or divine Nature of our Lord*, p. 162; yet *in Truth* he denies it, by clearly taking away *all*

the Proofs, and by denying *expreſly* our Saviour to have been *the Son* of God *before* his Incarnation, and by making him indeed nothing but a *mere Man* in and by whom *God the Father* manifeſted his Power.

I grant that this Reverend Author, *p.* 217, endeavours to account for the *eternal Generation of the Word*. But he does it in ſuch Terms, as are altogether inconſiſtent both with *Conſubſtantiality*, and alſo (as it ſeems to *Me*) with common Senſe. *As for the eternal Generation of the Word*, ſays he; *Becauſe the Word ſubſiſts eternally (becauſe neceſſarily) in God, not as a diſtinct Being from God, but as one and the ſame Being with God; and becauſe God (or That which, beſides the Word and the Spirit, is in God or eſſential to God) is all along repreſented ſo as that the Word is his, and he is not the Word's; therefore we think — that — ſo* MUCH *of the divine Nature or Eſſence, as is not by any more particular Name diſtinguiſhed in Scripture from the Word and the Spirit, and which is conceiv'd by us as Prior in Order of Conſideration to both the Word and the Spirit, is very properly term'd the eternal* Father *of the Word.*

Now what is This, but to maintain that the Son is μέρος τῆς οὐσίας only *a Part*; SO MUCH *of the Subſtance* of God? The very Notion of *Marcellus*; Who, τὸ ἑνὸς Θεοῦ τὸ μὲν πατέρα καλεῖ, τὸ δὲ υἱὸν ὡς σύνθετόν τινα οὐσίαν ἐν ἑαυτῷ εἶναι, *called* SO MUCH *of the one God, the* Father, *and* SO MUCH *the* Son, *as if God was a Sort of* compound *Subſtance*: *Euſebius, Eccles. Theol. l.* 1, *c.* 5. A Notion ſo very irrational in *Euſebius*'s Opinion, that he ſcruples not to ſay, πόσῳ βελτίων —— ὁ Ἰσραὴλ ὁ ἕνα θεὸν οὐ διαίρων εἰς πατέρα καὶ υἱόν, —— οὐδὲ τὸν αὐτὸν υἱοπατόρα κατὰ Σαβέλλιον εἰσάγων; *How much better —— is even the Few, not dividing the One God into Father and Son; —— nor introducing, as did* Sabellius, *the ſame individual as being both Father and Son?* ibid. Indeed, 'twas in *Oppoſition* to this particular Notion, that *Euſebius* wrote his Books *againſt Marcellus*, and thoſe about

about *the Notion taught by the Christian Church concerning God.* So far was he from thinking this Doctrine agreeable to the Meaning of ὁμοούσιος *consubstantial*, as settled by the Council of *Nice*.

CHAP. X.

Of Dr Bennet's *Notion of the Quiescence of the* λόγος, *or* Word.

AS this Notion, in the Manner 'tis here dress'd up, seems entirely New; 'twill be necessary to consider what *Principles* the Dr here allows or takes for granted, that we may the better judge of his Performance in this Point. 1*st*. He supposes *the Word* not to be a *real Person*, but (in *Eusebius*'s Phrase) τὸ μέν τι, *Something* (incertum quid) *belonging to God*, p. 217. 2*dly*, He supposes this *Word*, *not* to be united to Christ, all the Time that our Lord appeared as the Angel of God's Presence under the old Testament; but that, *when his Soul voluntarily became Incarnate*, *'twas* [then] *united to the Word it self, the Creator of the Universe*, p. 84; and in p. 65, the same Notion thrice occurs. 3*dly*, He supposes, that from the Time of our Lord's Incarnation, even to his Ascension, the Word was quiescent; *We having no Proof that the Word exerted himself before Christ's Ascension*, p. 149. *Lastly*; he supposes, that *after* his Resurrection, *all Power in Heaven and Earth was given to him that rose from the Dead*, i. e. to the *Man* Jesus Christ, or, as the Dr expresses it, to his *Humane Nature only*, the *human Nature only* being respected *in the Exaltation*, (p. 29, 28, compared together.)

These Things being supposed, 'tis very natural here to enquire, 1*st*. *When* therefore did the λόγος act?

act? 'Twas only the *human Nature* of Christ that *suffered*, and that *acted*: *The Word, notwithstanding the personal Union, did* forbear *to communicate his extraordinary Influences to our Saviour, more than to other Mortals who are not personally united to the Word*, p. 125. In what Sense then is this a *personal Union*? Or is it not merely a Fiction, to imagine *personal Union* without any *Effects* of such an Union? 2*dly*. 'Twas the *Man* Jesus Christ that suffered, that died, that was exalted, that *shall be our* Judge, *and is at present our* Mediator, p. 29. *To him that is at present our* Mediator, *we are required to give* religious *Adoration*: ibid. 'Twas the *Man* that receiv'd *all Power in Heaven and in Earth*, p. 26; and was *enabled by God to bestow his Blessings upon his Church*, p. 25. The *Human* Nature only, was made *the Vicegerent of the very God over all created Beings*, p. 26. Now of *what Use* then was this Union, without so much as *one* Instance of *Acting* in all the Affair of Redemption? The *Man* Jesus Christ does every Thing: *mediates, intercedes*, will *judge*, is *enabled to raise the Dead*, p. 114. To what End then was the Union? Or how comes it, that in this particular Instance God makes Use of two Persons united, to accomplish that which all along is performed by *One only*. 3*dly*, Dr *B*'s Notion is exactly the same as *Cerinthus*'s; except that the Latter supposed the λόγος to come upon Jesus at his *Baptism*, the Former at his *Conception*; and that *Cerinthus* supposed it was *sometimes*, Dr *Bennet* thinks it *highly probable that it was totally, quiescent during the Ministry*, p. 146; tho' he will not *positively* determine whether it was only *sometimes* or *always quiescent* during that Space: *ibid.* You find *Irenæus*'s Account of *Cerinthus*, l. 1, c. 25; *Post Baptismum descendisse in eum, Christum;— in fine autem revolasse iterum Christum de Iesu, & Iesum passum esse & resurrexisse; Christum autem impassibilem perseverasse. After his Baptism, Christ descended upon him;—at last, Christ withdrew again from Jesus,*

and

and Jesus suffered and rose again; but Christ remained impassible.

The only Authority, upon which Dr *Bennet*'s Notion and Language upon this Head is built, is a single Place of *Irenæus*, l. 3, c. 21. ὥσπερ γὰρ ἦν ἄνθρωπος, ἵνα πειρασθῇ, ὅτω καὶ λόγος, ἵνα δοξασθῇ· ἡσυχάζοντος μὲν τοῦ λόγου ἐν τῷ πειράζεσθαι, καὶ ἀτιμάζεσθαι, σαρκοῦσθαι καὶ ἀποθνήσκειν. συγχινούμενος δὲ τοῦ ἀνθρώπου ἐν τῷ νικᾶν καὶ ὑπομένειν, καὶ χρηστεύεσθαι καὶ ἀνίστασθαι καὶ ἀναλαμβανεσθαι. *For as he was Man, that he might be tempted; so was he the Word, that he might be glorified: The Word indeed* acquiescing *when he was tempted, disgraced, crucified and dying; but assisting the Man in conquering*, &c. Now so it happens, that this very Passage is plainly against Dr *Bennet*'s Notion; because it supposes the Word not to be *constantly* nor, *generally* nor *at all* (in Dr *Bennet*'s Sense) *quiescent*, but only *acquiescing* or *submitting* in all the *Humiliation-Part*, and exerting itself continually ἐν τῷ νικᾶν *in all the victorious Part* of our Lord's Life.

The Question is not, in the present Dispute, whether *Irenæus*'s Opinion was *right* or not. But since this learned Author has built so much upon it, I will transcribe some Passages, from whence 'twill evidently appear how much That Father differs from Him.

Ὁ λόγος τοῦ θεοῦ, σὰρξ ἐγένετο καὶ ἔπαθεν, *The Word of God was made Flesh, and suffered:* lib. 1, c. 4. *Non enim Christus tunc descendit in Iesum; neque alius quidem Christus, alius vero Iesus; sed Verbum Dei, qui est Salvator omnium, & Dominator Cœli & Terræ, qui est Iesus,— qui & assumsit carnem, & unctus est a Patre Spiritu, Iesus Christus factus est.* For *Christ did not then descend upon Jesus, nor was Christ one* [Person] *and Jesus another; But the Word of God, who is the Saviour of all, and the Ruler of Heaven and Earth, who is Jesus, who also took Flesh, and was anointed with the Spirit from the* Father, *was* made *Jesus Christ*, l. 1. 3, c. 10. In the next Chapter, he tells us that St *John* intending by his Gospel to root out the

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Heresy of *Cerinthus* and the *Nicolaitans*, did not preach *Christum* (*quem* & impassibilem *perseverasse*) *descendentem in Iesum*; that *Christ* (*who* continued impassible) *descended upon Jesus*. And again, *Salvatorem non incarnatum, neq, passum*, impassibilem *existentem*: *They*, Cerinthus and his Followers, *pretend our Saviour neither to have been made Flesh, nor to have suffered, being* impassible. *Irenæus* goes on: *Secundum nullam* Sententiam *Hereticorum, Verbum Dei Caro factum est: si enim quis regulas ipsorum omnium perscrutetur, inveniet quoniam sine carne* & impassibilis *ab omnibus illis inducitur* Verbum *Dei*: *According to no Scheme of the Hereticks, is the* Word made Flesh; *For if any one examines carefully their Rules, he will find that the* Word *of God is introduced by all of them, as without Flesh, and* impassible. And afterwards again in the same Chapter he censures them *qui separant Iesum a Christo*, & impassibilem *perseverasse Christum, passum vero Iesum dicunt*; who *separate Jesus from Christ, and say that Christ continued* impassible, *but Jesus suffered*. So again, l. 3, c. 12, The Apostles did not preach, *alterum quidem passum & resurgentem Christum, alterum vero qui — impassibilis perseveravit*; *One Christ who suffered and rose again, and another who continued* impassible. L. 3. *c.* 17, He blames such, as asserted Christ, *putative passum, naturaliter impassibilem existentem*; *to have suffered by* Imputation, *being naturally* impassible. Book the Third, *ch.* the 18*th*, contains Abundance of Passages to this Purpose. *Ex Virgine natum Filium* Dei, & *hunc ipsum esse Salvatorem* Christum, *quem Prophetæ prædicaverunt*; *non, sicut ipsi dicunt, Iesum quidem ipsum esse qui ex Maria sit natus, Christum verò qui desuper descendit*: i.e. *Manifestly shewing that the Son of God was born of a Virgin, and that this very Person was* Christ *the Saviour, whom the Prophets foretold*; *and not, as the Hereticks say, that* Jesus *was he who was born of* Mary, *and* Christ *he who descended from above*. And again: *Non ergo alterum Filium Hominis novit Evangelium, nisi hunc qui ex Maria, qui & passus*

est:

est: Sed neq; Christum avolantem ante Passionem ab Jesu, sed hunc qui natus est Jesum Christum novit Dei Filium, & eundem hunc passum resurrexisse: The Gospel knows no other Son of Man, than him who was [born] *of Mary, who also suffered; Nor doth it mention Christ withdrawing from Jesus before the Passion; but it teaches us that He who was born, even Jesus Christ, is the* Son of God; *and that this very same* [Person] *having suffered, rose again.* He tells us that these Things were written, *John* 20,21, *providens blasphemas regulas quæ dividunt Dominum quantum ex ipsis attinet, ex altera & altera Substantia dicentes eum Factum: Foreseeing the blasphemous Rules of those who* divide *our Lord, as much as in them lies; saying, that he was* compounded *of* two *Substances.* And more clearly still a little after: Christ Jesus our Lord, *invisibilis visibilis factus, & incomprehensibilis factus comprehensibilis, & impassibilis passibilis, & Verbum Homo: Being* invisible *he was made* visible, *being* incomprehensible *he was made* comprehensible, *being* impassible *he was made* passible, *and being the* Word *he was made* Man. Afterwards he quotes St. *Paul*, and says; *Nescit eum qui evolavit Christum ab Jesu, neq; eum novit Salvatorem qui sursum est, quem* impassibilem *dicunt: He* [Paul] *knows not That Christ which withdrew from Jesus, nor did he know That Saviour who came* [down upon Jesus] *from above, whom they say to have been* impassible. I might cite several other the like Passages from this Chapter. And indeed, thro' all his Books, *Irenæus* is continually bearing hard upon those Hereticks, who *separatim Christum intelligentes tanquam* impassibilem *perseverantem, & separatim cum qui* passus est *Jesum; Who considered Christ separately as continuing* impassible; *and Jesus separately, as suffering*, li. 4. c. 4. And he declares, *l.* 4, *c.* 16, that All who knew the Lord, receiv'd the Revelation *ab ipso Filio, qui in novissimis Temporibus visibilis & passibilis est factus; from the Son himself, who in the last Times was made visible and* passible. I'll add but one Passage more from this Book, *c.* 41: *There is but one God,* who is above---every Name that is named, *& hujus Verbum, naturaliter quidem invisibile, visibi-*

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visibilem palpabilem in hominibus factum, & usque ad mortem descendisse; *and his Word, which naturally indeed is invisible, but was made visible and tangibile amongst Men, and condescended even to Death.* Lastly, *L.* 5, *c.* 18, He tells us that he has shewn at large, *ipsum Verbum Dei incarnatum suspensum est super Lignum*, that *the Word of God being made Flesh, was hanged upon the Cross.* And again; *Caro factum est Verbum, & pependit super lignum*; *The Word was made Flesh, and hanged upon the Cross.* ibid.

To these and many other Places in *Irenæus*, let me add a Passage or two from *Justin Martyr*, *Dial. cum Trypho.* p. 331. Where, speaking concerning Christ's *Agony*, he says: ὅπως ἴσωμεν ὅτι ὁ πατὴρ τὸν ἑαυτοῦ υἱὸν καὶ ἐν τοιούτοις πάθεσιν ἀληθῶς γεγονέναι ἠθέλησε δι' ἡμᾶς βεβούληται. καὶ μὴ λέγωμεν ὅτι ἐκεῖνος, τοῦ θεοῦ υἱὸς ὢν, οὐκ ἀπελαμβάνετο τῶν γενομένων καὶ συμβαινόντων αὐτῷ: *That we might know that the Father will'd his Son* really *to undergo these Sufferings for us*; *and that we shou'd not say, that He being the Son of God, was not actually sensible of those Things which were done unto him.* Again, p. 336, *The Nations would repent when they heard* κηρυχθέντα δι' ἄλλων παθόντα λόγον *the Apostles preach how the Word suffered.*

From these Passages it abundantly appears, that *Irenæus*'s Opinion, (whether *true* or *erroneous*, I do not Now *inquire*,) was *extremely* different from Dr *Bennet*'s; And that the meaning of *Irenæus* in the *single* Passage cited from him by the Dr, and so much relied on, is not that the *Word* was *quiescent*, while the *Man* suffered, ☞ considered as *two* distinct *Agents* or *Persons*; but that (in the same manner of speaking, as, of a *King* disguised under the Habit of a *Poor Man*, it may rightly be said, that in some Cases the *Poor Man concealed the King*, and, in other Cases, *the King shone through the Poor Man*; speaking still not of *Two Persons*, but of *One* and the same; So) in some Cases *The Word acquiesced* and was *concealed by the Man.* and in other Cases *The Man was made victorious by the Word.* This, any one who reads

reads *Irenæus*'s Works, will see to be evidently his Meaning: And it quite destroys the *Doctor*'s Notion of *Quiescence*.

And here I cannot, by the way, but propose it as a *Quære*, Whether in St *John*'s first Epistle there be not many Places (about *Jesus being* the same with *Christ*, and, *Jesus Christ's coming in the Flesh*,) which ought to be compared with and interpreted by these ancient Writers? And whether the words, *Acts* 26, 23, παθητὸς ὁ χριστὸς; which we render, *Christ should suffer*; do not more properly signify, *Christ becoming* or *being made passible?* But to proceed.

Does not the whole Tenor of Scripture shew, that the Person who præexisted, was at his Incarnation κενωθεὶς, *really humbled, acquiesced, submitted* to such and such Acts in this State of the Flesh; and not that there was such a *Quiescence* or *Absence*, as is inconsistent with *personal Union?* For, What is a *personal Union*, that never once in his whole Life at all affects the Person.

The Objections which Dr *Bennet* has here rais'd, are in reality very inconsiderable, and receive an easy Answer upon the Principles maintain'd by the Antients. As First; *If the Word* (says he) *was not at all Quiescent during our Saviour's Ministry,* — *then the Essential Wisdom and Power of the Word must have been imparted to, and exercis'd by and through, the Man Christ Jesus*, p. 129. I reply; there was no Necessity that the *essential Wisdom of the Word before the Incarnation*, should be the very same in the Man Christ Jesus: For St *Paul* plainly supposes him, in his State of Humiliation, to have devested himself of the μορφὴ θεοῦ. So 2dly. *p.* 140, *How cou'd an Angel strengthen him,* — *or administer relief to him?* Or *how cou'd his own indwelling Word fail him?* ibid. I answer; The *Word* did not *fail* him, but ὑπεχώρησε, *submitted, acquiesced:* And an Angel *might* strengthen *him* who was now in that State of Humiliation *made a little lower than the Angels.* 3dly, *Cou'd the Word, who is essentially superior to all*

all created Beings whatsoever, the Maker and Former of all things, be Tempted like unto us? p. 14, 15, 129. I reply; It pleased him thus to *fulfil all Righteousness*, being *found in fashion as a Man*, and in the *form of a Servant*. 4thly, *How could the Holy Spirit, which is not superior to the Word, be said to lead and even to drive the Word into the Wilderness?* p. 135. I answer: In That State wherein our Lord was *made a little lower than the Angels*, 'tis no absurdity to suppose him under the Conduct and Guidance of the Holy Spirit. 5thly, *Was he that made all Creatures, given up by God into the Hands of his own Creatures*, p. 141? I answer: St *John* assures us, *the World was made by him, and the World knew him not; He came unto his own, and his own received him not.* And, *God*, saith the Apostle St. Paul, *Rom.* 8, 32, *spared not his own Son, but delivered him up for us all.* And indeed, Why is it harder to conceive that God should *deliver up him* by whom he *created* all things, than that he shou'd give up *him* who, according to Dr *Bennet*'s own Scheme, did in all *other* things *personate God*, and was ἐν μορφῇ θεοῦ *in the form of God?* For certainly this implies no less a *Superiority*, than it does to have been *instrumental* in the creating of the World. And indeed *This* Condescension it was, This Willingness to leave so glorious a State, and to be *delivered up for us all*; that St *Paul* so emphatically stiles *The Mystery of Godliness*. 6thly, If the Word was not *quiescent*, then is *the History of our Saviour's Agony* (says Dr *Bennet*) *a Scene of mere Grimace — and a Train of false Appearances*, p. 143. I reply; 'Tis not a laudable Custom for Men to express themselves after this manner concerning the Scripture, whenever not interpreted according to their Own Schemes. But, to pass this by; it might much more reasonably be stiled *a Train of false Appearances*, according to Dr *B*'s Scheme: For here is an Union of Persons, without any Personal Union: The Word united for no End, and to no *Use:* United to a Man,

Man; but all the while *quiescent*; never once assisting him during all his Conflicts, but letting Angels descend to minister unto him, leaving him to contend with the Devil, and, by a strange Quiescence, *encouraging the Devil's Procedure, and inviting him to fresh Attempts, by personating, for the Space of no less than forty Days, what in reality he neither was nor cou'd be*, viz. *a Man liable to those Temptations which the Devil offered*, p. 134. Is not this as hard a Supposition as any, even upon Dr. *B*'s Scheme; that the *God-Man* should in all Difficulties be *left* to his *Human* Nature alone, to his *weak* part, and never be assisted by his *stronger* Part, even when the *weaker* Nature was overburdened? Lastly; Dr *Bennet* asks, *How cou'd a Man united to the* Word, *possibly be in a lower Degree of Glory and Happiness than the Angels?* I reply: What is there more *impossible* in this condescension of a superiour Being, than in a præexisting Soul's *emptying* itself, and becoming ἐν μορφῇ δούλου *in the form of a Servant*, who before was so great and glorious as to appear ἐν μορφῇ θεοῦ and ἴσα θεῷ, *in the form of God*, and *as God?* Indeed This (as I before observed) is the *true* Mystery *of Godliness*; *Great* indeed and glorious; Which was *manifested by the Flesh* [*of Christ*,] *justified by the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received with Glory.* This is that *manifold Wisdom of God, now* made known *unto the Principalities and Powers in Heavenly Places*; which before was *the Mystery which from the beginning of the World had been hid in God, who created all things by Jesus Christ*, Eph. 3; 9, 10.

Having thus considered what this Learned Author has suggested concerning the State of our Saviour's *Humiliation*, I shall next consider the Account he gives us of his *Exaltation*.

CHAP.

CHAP. XI.

Of Christ's State of Exaltation.

THE different *States* which our Blessed Saviour was in *before*, *during*, and *after* his Incarnaion, have frequently given Men occasion to speak of him as of Two different *Persons:* And herein they have explained themselves according to the respective Notions they came prepossess'd with.

The Reverend Dr *Bennet* absolutely divided Christ into *Two Persons* in his State of *Humiliation*: And he has done the same in considering his *Exaltation*. What has been the *Consequence* in *each* of these respects, will appear presently.

First, He represents our Saviour *as highly dignified* by being *made Flesh. The Apostle*, says he, *might well oppose our Saviour when he was at his* Incarnation *united to the Word, and become the Son of God, and appointed Heir of all things, (and thereby dignified above all created Beings,) even to himself when considered only as God's Angel.*—— *Since the whole stress of what the Apostle says, lies upon the Dignity of the Person empowered to act and govern; 'tis certain that the Dignity conferr'd upon the Man Christ at his* Incarnation, *made him in that respect as different from himself before that Dignity was conferr'd, as if two distinct Beings had been spokn of*, p. 65. And again; *Ever since the Word was made Flesh, the Dignity of our Saviour's Person has been greater than that of any of his own Creatures*, p. 144. But now the *Scripture-Representation* of this Matter, is just the *reverse:* Our Saviour was so far from being *dignified* at his *Incarnation*, that he is represented as then becoming *poor*, as having left the *Form of God*, as having

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emptied himself of the *Glory* and *Dignity* which he had *before*. Nay, the Apostle's Argument, *Phil.* 2*d*, is, that we shou'd have the *same Mind which was in Christ Jesus*: And this was always reputed an excellent Argument for *Humility*, because Christ *humbled himself*. Whereas if Christ was *dignified at his Incarnation*, the Argument from his Example must have been to encourage us to strive to exceed each other in *Dignity*, not in *Humility*. Were a Servant to quit the Splendor of a Court; and then *instantly* and inseparably for the future, to be joined to the King himself, who was willing and resolved to confer upon him his own Kingdom; wou d this be an *Humiliation*, or an *Exaltation* of such a Person?

Secondly: He asserts, that *The* Man [Jesus] *only, was capable of, and did enjoy the Reward*, p. 81. And again: *I have demonstrated* (says he) *that the Human Nature alone, was rewarded*, p. 87, And *p.* 82, *The Divine Nature*, (*viz.* of Christ.) *never was exalted.* But here, as I have already shewn, the Scriptures never *Once* make any such *Division* of his Person; nor do they ever say, that *Judgment* is given to *That Part of him which is*, (but *to Him because He is*) the *Son of Man*.

The Grand Principle, which this Learned Writer had in his Thoughts, and which led him into all his other Notions, was, that *The Word* is *The very God*. When this was once established, 'twas rightly thence inferr'd, that *The Word can't be exalted by the utmost Honour the Creatures can pay, or by the noblest Idea they can frame of him*: —— *That his Divine Nature is essentially superior to, and consequently not capable of, nor does participate That Change of Condition, which his Exaltation has made with respect to his Human Nature*, p. 29. That *his Divine Nature*----*was every whit as great and glorious before the Creation, as the most magnificent Scripture-Description of Christ's present Exaltation supposes him to be*, p. 37. Nay, this Supposition will indeed justify those

Queſtions, *p*. 38 *Was the Very God exalted thereby? Is it not Blaſphemy to ſuppoſe it? And why could not the very God be thereby exalted? Even becauſe he is by Nature Superior to the whole Creation.* But then this Principle ought firſt to have been *demonſtated*; or elſe *Demonſtrations* about the *Humane Nature* of Chriſt, *p*. 87, may be no better than mere Sophiſms. In ſhort, the Scriptures give us a different Repreſentation of our Saviour; That he was *humbled* by his *Incarnation*, and was afterwards *highly exalted* as the *Reward* of his Sufferings. They do not tell us that Chriſt (whom they always ſpeak of as *One Perſon*) was as highly exalted *before*, as *after* his Reſurrection; but that, *becauſe* he *emptied* himſelf as he did, and ſuffered as he did, therefore *God hath given him a Name which is above every Name, that at the Name of Jeſus every Knee ſhould bow*; —— *And that every Tongue ſhould confeſs that Jeſus Chriſt is Lord, to the Glory of God the Father*; Phil. 2; 9, 10, 11.

a From the Drs Principle, 'tis indeed a juſt Inference, that *The Word never was exalted*, p. 82. But on the other hand the *Scriptures* are clear, that He by whom God made all Things, He who was the Inſtrument of his Father in the Work of Creation, and was wont to appear ἐν μορφῇ θεοῦ as God's Repreſentative; yet had not a *Kingdom* and *Judgment* and *Dominion Then* committed to him, that *all Men ſhould honour him as they honour the Father*: But *after his Sufferings and Death* it was, that *all Power was given him in Heaven and in Earth*, and that this Hymn was ſung unto him, *Worthy is the Lamb that was ſlain, to receive Power, and Riches, and Wiſdom, and Honour, and Glory, and Bleſſing*, Rev. 5, 11.

b As Dr *Bennet* has conſtantly made Chriſt to be *Two* diſtinct Perſons, ſo he imagines *two diſtinct kinds of religious Worſhip* to be given to Chriſt, anſwerable to the Circumſtances of each Perſon; The *One* paid him as *Man* exalted, as appointed of God to be *a Prince* and *Lord*

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of all, and, *in this* exalted *Station, our Mediator and Intercessor*, p. 24, and hereafter to be our *Judge*. This Worship (it seems) is paid to him by the Will, Appointment and Command of God; or, as the Dr has expres'd it, *p.* 29, *To him that is at present our* Mediator, and *shall hereafter be our* Judge, we are required *to give Religious Adoration*. And again; *Because the Son of Man hath Authority to execute* Judgment, Therefore *he is thereby* constituted *the Object of religious Adoration*, ibid. In *p.* 221 'tis thus: *In Consequence of this* Mediatorial Government, *the Person of our blessed Saviour* (*he being God-Man*) *is as truly an Object of* Religious *Adoration, as the Person of an Earthly Prince is the Object of Civil Honour*. P. 69, 'tis thus: God the Father *has* conferr'd *such Dignity on him, that he is now become Lord of the Creation, and the Object of* Religious *Worship*. The *Other* Worship (he supposes) is paid to him as the *very God*; *supreme, Original*, and *confounded* entirely with *that* of the *Father*. *Christ is to be honour'd as* God, *because the Word is* The very God, *and has the metaphysical Essence or Substance and abstract Attributes of the* Self-existent *Being*, p. 261. And all the Doctor's Reasoning about *Worship*, in *p.* 186, 187, 188, is founded entirely upon This.

For this *Latter* sort of Worship, there is no manner of Foundation in Scripture, unless merely by way of Inference from hence, that Christ is call'd *God* (not ὁ Θεὸς, with the Article; but purely Θεὸς, a Distinction which the Ancient *Greek* Fathers have insisted on frequently;) and that *by* or *through* Him *all Things* are declared to have been *created*. For I must observe, that *Rev.* 6, 10, which this Learned Author has applied as directed to Christ, *p.* 25; is not directed to *him*, but to the *Father* as Supreme Lord.

Now barely to have the Title of Θεὸς, is not the *Scriptural Foundation* of his *Worship*. Nor is there any *Hint* in Scripture, (*p.* 186, 187, 188,) that Christ was *worship'd* on account of God's having *by Him created all*

Things: Much leſs, that he was ever worſhipped (*p.* 261) as *ſelf-exiſtent*. Let any one examine the Texts wherein Worſhip is given to Chriſt; and he will *always* find it *Given* and *commanded* on Account of his being the *Lamb ſlain*; given, *becauſe* he ſubmitted himſelf in the manner he did, and *Loved us, and waſhed us from our Sins in his own Blood*; but never once upon account of his having *created* us. Whence ſhou'd this ariſe, unleſs it be that *Chriſt* was only the *Inſtrument* of the Father in *creating* us, and that 'twas not for *his own Pleaſure*, but his *Father*'s, that we were made? The *Father* is in Scripture often *prais'd* on *this Account*, becauſe he *commanded*, and all things were created. The *Son, by* (or Through) *whom were all things made that were made*; is never once, *on this Account*, Worſhip'd throughout the New Teſtament, in which is revealed to us the Creation of all Things *by* the *Word*. This can only be accounted for, I think, by ſaying with the Scriptures concerning the *Father*; *Thou art worthy, O Lord, to receive Glory, and Honour, and Power*; *For thou haſt created all things* [viz. by the Word,] *and for* Thy Pleaſure *they Are, and were created*; Rev. 4, 11.

Nor can I recollect *Any Objection* againſt this, but what is compriz'd in theſe Words of Dr *B. p.* 187, *Do we ever find a Diſtinction made, even in the Scriptures of the New Teſtament, between the Two Gods, the One Supreme, and the Other Subordinate; the One Self-exiſtent, the other Derived?* I anſwer: Do we ever *not* find a Diſtinction made between the *One God*, and the *One Lord*? St. *Paul*, 1 *Cor.* 8, 6, ſays; *To Us there is but one God, the* Father, *of whom* [ἐξ ὧν, from whom] *are all things, and we to him*; *and* One Lord *Jeſus Chriſt, by whom* [δι' οὗ, thro' whom] *are all things, and we by him.* Again, *Eph.* 4; 4, 5, 6, *One Spirit, One* Lord, *One* God and Father *of All.* And *The Word* is by St. *John* ſo manifeſtly diſtinguiſhed from the *God*, πρὸς, [*apud,*]

[*apud*,] *with* whom, *present with* whom, he was; that I cannot but be amazed at this Objection: Which evidently has nothing at all in it, but merely the Confusion arising from his Use of that *unscriptural* Expression, *Two Gods*; instead of the Scripture-language, *One God*, and *One Lord*; or *One God*, and *One* in *whom the Name* or Authority *of That God* is.

CHAP. XII.

Of the Unity of GOD.

THE chief Difficulty in the several Hypotheses concerning the Trinity, has been so to treat of the Three Persons, as to secure the Unity of God; and so to secure the Unity, as not to destroy the Trinity. Now Dr *Bennet* understands the Unity of God to be a *Personal Unity*, p. 231; as Dr *Clarke* does. He acknowledges also This *One God*, to be the *Father* of our Lord Jesus Christ, *p.* 168, 169, 176, 177, 178; as Dr *Clarke* does. The only Difference betwixt them here, is, how *Christ* is *also* stiled (in one or two places of the New Testament,) *God*. Dr *Bennet* affirms, that 'tis because the Λόγος, *The Word*, who was incarnate, was himself the [same *intelligent Agent*, the same *Person*, p. 231, as the] *Father*: Which preserves indeed the *Unity* of God: but then in its evident consequence, it reduces Christ in reality to a *mere Man*; and both destroys the Doctrine of the *Trinity*, and condemns every Practise built upon that Doctrine. Dr *Clarke* on the other hand thinks, that Christ is stiled *God* and *Lord*, upon account of that Dignity which is founded in his being invested by the Father with divine Authority in Heaven and in Earth;

Which is not at all inconsistent with the Father's being *absolutely* The *One God* and The *One Lord*.

Against this, Dr *Bennet* has objected several Things.

First, The Word, *God*, (he says) *constantly denotes the* Being *himself, who is called* God; *and not* What *that Being, who is called God, is indued or invested with, or what he possesses or enjoys*; p. 178.

I reply, 1*st*. I am surprized this learned Author did not endeavour to *account for* that *common Form* of Expression [*Our* God, the *True* God, the God *of Heaven*, and the like] in all Languages, (which Dr *Clarke* takes notice of, and which Dr. *Bennet* himself has quoted, *p.* 176,) which takes away this Objection entirely. I will lay it before him in Dr. *Clarke*'s Words. 'The *Word* θεὸς, God, *has in Scripture* 'and *in all Books of Morality and Religion, a* Relative *Signification*; *and not, as in* metaphysical *Books*, 'an Absolute *one*: *As is evident from the* relative 'Term, *which in Moral Writings may always be joined* 'with it. *For Instance*: *In the same manner as we say*, 'my *Father*, my *King*, *and the like*; *so it is proper also* 'to *say*, my *God*, *the God of* Israel, *the God of the* 'Universe, *and the like*: *Which Words are expressive of* 'Dominion *and* Government. *But in the* metaphysical *Way*, *it cannot be said*, my *infinite Substance*, *the* 'infinite *Substance* of Israel, *or the like*." Answer *to the A. of some Considerations*, p. 284. What can be the reason that the Term *God*, admits of such Construction; and yet the Terms *Infinite*, *Perfect*, *Eternal* Substance, will not? These Words, 'tis certain, *denote the* Being *himself who is call'd God*, as much as this learned Author conceives the Term *God* to do: and yet no one ever said, *my Infinite*, or *my Perfect*, or *my Eternal Substance*, instead of *my God*. 2*dly*. Let him try his Notion in the Terms *King* or *Lord*; whether they do not signify *What* the Person is *invested* with, or *what* he *possesses and enjoys*. 3*dly*. When *Magistrates*, or *Angels*, are stiled *Gods*; does it not relate to *that Power* and *Authority*

Authority they are *invested* with? Or does the Term *God*, There too, denote the *Being* himself; tho' the same Men, when they are *not Magistrates*, are *not* call'd *Gods*; and consequently the same Person who once was *a God*, might, upon laying down his Office, *cease* to be stiled *God*? 4*thly*. When an *Angel spake in the Name* of *God* in the Old Testament, was he not call'd, on That account, *God*? Not, surely, as denoting the *Being*, but the *Authority* and *Power* he was conceiv'd to be invested with. And what is there impossible, or unconceivable, in its being applied in the same manner in the New Testament, to him to whom *All Power* is given *in Heaven and in Earth*? Lastly; If the Term *God* always denotes the metaphysical *Being* of him who is call'd *God*, and the Scriptures declare that there is but *One God*; then it will follow, that all they *unto whom the Word of God came*, and who are called *Gods*, John 10, 35, must be the *One* Supream self-existent Being. But the Doctor objects

Secondly; That though *One Person* be allowed to Derive *from another*, yet if it be a Derivation of all *requisite divine Perfections, except* Self-existence *itself, which is now supposed not to be included, they would* Both of them be still equally Gods; —— *even as, amongst our selves, a Father and his Son are* equally Men, *p.* 184.

I reply, 1*st*. This whole Argument depends upon the Truth of what I have just now refuted; that the Term *God*, denotes always metaphysically *The Being*, the *Substance* itself, and not *What* that Being or Substance is *invested* with. Now one Substance may possibly be *derived* from another, and yet not each have the same Powers. 2*dly*, Though, among *Us*, a Father and Son are *equally Men*, yet it does not at all follow that they have *equal Authority* or *Power*. 3*dly*, A Son amongst Men, does not indeed at all *derive* from his Father: His Father is *merely* an *Instrument* in the Hands of God. But the Doctor proceeds to object,

3*dly*; That *those Declarations* of Scripture, (that there is

but One God, &c.) *were made to such Persons, as either professed, or at least actually lived amongst those who did profess a Plurality of Gods, tho they allowed a* Subordination *of the One to the Other, and that there was but One Authority amongst them all*; p. 179. *Wherefore, when we are told in expressions directed to Such Persons, and in Such Circumstances, that there is but* One God; *we must understand but---One God in Number*, viz. *but One Being who is God*, p. 180. *The Apostles never* distinguish *upon the Matter, they do not so much as once inform us, that tho' there be one* Supreme, *yet there is another* Subordinate *or Secondary God*, p. 184, 185.

The strength of this Objection (as I before observed) lies entirely in the *fallacious* and *unscriptural* manner of expressing it. The Answer is very plain, and urged by St *Paul expressly* in 1 *Cor.* 8; 4, 6: (which the Dr himself cites, p. 191;) *We know that there is none other God but* one: *For tho' there be that are called Gods, whether in Heaven or in Earth, (as there be Gods many, and Lords many;) yet to Us there is but* One God, *the* Father, OF *whom are all things and we to him*; *And* One Lord, Jesus Christ, By *whom are all things, and we by him*. The Heathens had many *False* Gods *Idols*, either not real Beings, or Beings that had no Powers over Mankind; and consequently in the religious sense, were, as St *Paul* tells us, *Nothing*. In Opposition to these, *We* have, says the Apostle, *One God*, the *Father*; and *One Lord*, *Jesus Christ*; whom he *distinguishes* from each other, by declaring the *First* to be the Person ἐξ οὗ *From whom are all Things*, and the *Second* to be Him δι' οὗ *Thro' whom are all things*. But 2*dly*. Because the Heathens *allowed* a Plurality *of imaginary* Gods or *Mediators*, in *Subordination* to one Supreme; is this an Argument why *God*, if he thinks fit, should not *really* give *all Power in Heaven and Earth* to his only begotten *Son*? The Scripture expressly assures us, that he *has* so exalted his Son who suffered for us; and it teaches us

upon

upon that Account to ascribe *Glory and Honour and Power and Blessing to him that* sitteth upon the Throne, *and unto the* Lamb *for ever and ever*.

Lastly: This Reverend Author objects, and 'tis his *principal* Argument; that Dr *Clarke* makes not at all *a numerical Unity* of *GOD*, but only *one Authority*. *Consequently*, says he, *p.* 178, *You* (Dr Cl.) *would have us understand the several Passages before recited, not of a numerical* Unity *of* Being, *but of an Unity of* Authority; *that is, that the Scriptures do permit us to believe that there are in* Number *more Gods than* one,——*tho' there is but* one Authority *in them, communicated from the One to the Other*. Again; *The* Unity *ascribed to* God (in Scripture,) *is most manifestly not an* Unity *of* Authority, *but a numerical* Unity *of* Being; *pag.* 178, 179. Again; *If such Phrases as these*, There is but one God,——*might signify, in Spight of common Sense, there is an* Unity *of* Authority *in* diverse *distinct* Gods, subordinate *the* One *to the* Other; *yet the several Declarations before recited*, [besides me there is no God, *&c.*] *do flatly*——*assert a numerical* Unity *of* God, *p.* 179. Again; *how was it possible* —— *to teach us more clearly* ——*the numerical* Unity *of* God? *p.* 180. I reply,

1st. I cannot here forbear lamenting the Case of such as happen not to write according to the vulgarly receiv'd Tenets, be they what they will; They are continually liable to be so *strangely* misrepresented. For is it not The *very Design*, the *Aim* and *Purport* of Dr *Clarke*'s *Whole Book*, expresly to maintain the *Numerical Unity* of God? Or is there any one Place in it, where he doth not do it? Does he not every where assert *One Monarch*, as well as *One Authority*, in the Universe? Can this Learned Author then be *in earnest* when he infers, *p.* 178, *Consequently Dr* Clarke *would have us understand the Passages before recited* [*viz*: such as declare that there is *but One God*, p. 177,] *not of a numerical Unity of* Being, *but of an* Unity *of* Authority? Is it not highly unreasonable and absurd to draw such

such a *Consequence*, from his laying down this Principle, that *There is but One* Monarchy *in the Universe?* Dr *Bennet*, in the very Page where he draws this monstrous *Consequence*, grants *that when there is a Subordination of Governors in a Monarchy, there is but one* Authority *in them all, original in the* Monarch, *and derivative in the inferior Magistrates*: p. 178. Now 'tis no more just to infer, that, according to Dr *Clarke*'s Notions, there are *more Gods than One*; than it wou'd be in this other Case to infer, that there are *more Monarchs than One*. To assert that the *Father* is absolutely *The One God*, and yet that the Son, exercising the Father's Authority, may also rightly be stiled *God*; is not to introduce *Two Principles*; any more than saying that the supreme Magistrate is our *Governor*, and the subordinate Magistrate also our *Governor*, is to destroy the *Monarchy* of a single Governor. Ὥσπερ βασιλέως κρατοῦντος ἑνὸς, εἰκόνος δὲ αὐτοῦ πανταχοῦ γῆς περιφερομένης, οὐκ ἄν τις σώφρων δύο εἴποι τοὺς κρατοῦντας: *As when One King reigns, and his Image is every where carried about his Dominions, no one in his Senses wou'd say there were two Kings.* Euseb. *Eccles. Theol. l.* 2. *c* 23. Or, to take a more proper Argument from the same Author: He says, ἀλλὰ φοβῇ, μὴ δύο ὑποστάσεις ὁμολογήσας, δύο ἀρχὰς εἰσαγάγοις, καὶ τὴν μοναρχικὴν θεότητος ἐκστήσοις· μάνθανε τοίνυν, ὡς, ἑνὸς ὄντος ἀνάρχου καὶ ἀγεννήτου θεοῦ, τὸν δὲ υἱὸν ἐξ αὐτοῦ γεγεννημένον, μία ἔσται ἀρχὴ, μοναρχία τε καὶ βασιλεία μία: *But you are afraid, lest acknowledging* two distinct Subsistences, *you should introduce* two Principles, *and give up the divine* Monarchy: *Learn therefore, that there being* One God, *self-originated and underived; and the Son being* begotten *of him; there will be but* One *Principle*, One *Monarchy and Kingdom.* And presently after; δεῖ δὲ δύο θεοὺς ἀνάγκη εἶναι, τὰς δύο ὑποστάσεις τιθέντα· δεῖ γὰρ ἰσοτίμους αὐτὰς ἐριζόμεθα, δεῖ ἄμφω ἀνάρχους καὶ ἀγενήτους· ἀλλὰ μίαν μὲν τὴν ἀγένητον καὶ ἄναρχον πατέρα δὲ γεννητὴν, καὶ ἀρχὴν τὸν πατέρα κεκτημένην:

πμένων: Euseb. *Eccles. Theolog. l. 2. c. 7*; *There is no Necessity, that he who acknowledges* Two distinct Subsistencies *should make* Two Gods: *For we do not teach that they are to have* equal Honour *paid them, nor that Both are* self-originated *and* underived; *but that One is* underived *and* self-originated, *and the Other* derived *and has the* Father *for his* Principle. But

2. May not *all Dr* Bennet's *own Words*, in all the Places now referred to, be *retorted* ἀυτολεξεί upon himself? He asserts, *p.* 171, *that it may most justly be affirmed of the* Man *Christ Jesus, that in him dwelleth all the Fullness of the Godhead.* And; *the* Man *Christ Jesus, does actually exercise* Θέότητα *the Dominion of God, at present, in the most ample Manner, as God's* Vicegerent *in his Kingdom of the Creation*, p. 172. He asserts, that the *Man* Christ Jesus *was exalted to be a Prince*; *that he is made* Lord, *even* Lord of all, *that is, Governour of the whole Creation*, p. 23. *He has all Power in Heaven and Earth committed to him*, p. 26, 29, 149; and in Consequence of this, *immediately after his Exaltation, began his spiritual* Reign *as the* Vicegerent *of the* very God, *p.* 26. *He was enabled to bestow* Blessings *upon* his *Church*, *p.* 25. And Doctor *Bennet* asserts to him a *subordinate* and *mediatorial Worship*, to be paid to him by the *Will*, *Appointment* and *Command* of the *Father*, p. 24, 29, 69, 221. Now, is not a Person who is possest of all these Powers, and made the Object of religious Worship; Is not such a Person (I say) as much what Dr *Bennet* calls a *subordinate God*, as the highest possible superior Being, who has these Properties *given* him from the Father, can be? There is no Difference in any Circumstance that I can perceive, which can here make any Distinction. What if the *Man*, Christ Jesus, *receiv'd* these Powers seventeen hundred Years ago? Or any superiour Being had *receiv'd* them seventeen hundred Millions of Years ago, or even from Eternity? still, if he *receiv'd* such Powers, he

he wou'd become what Dr *Bennet* calls a *subordinate God.*

But to press this Argument yet further. 'Tis said *Exod.* 34, 14, *Thou shalt* worship *no other God*; *For the Lord, whose Name is jealous, is a jealous God.* And *Matt.* 4, 10, *Thou shalt worship the Lord thy God, and him* only *shalt thou serve.* Now, according to Dr *Bennet*'s Scheme, *to him that is at present our Mediator, and shall hereafter be our Judge*, that is, to the Man Christ Jesus, *we are required to give religious Adoration*, p. 29; nay, *subordinate* and *mediatorial* Worship, by the *Will, Appointment* and *Command* of Another; such Worship as cannot possibly be paid to *God*; *p.* 29, 69, 221. Now how can these be reconciled? Or will *the Lord, whose Name is jealous*, impart this Honour to *Another*? If it be said that he may, and has imparted a *subordinate Worship* to Christ Jesus, as the Scriptures evidently show; *i. e.* to the *Man Christ Jesus*, in Dr *Bennet*'s Scheme; then here are in Reality *Two Beings*, the Objects of religious Worship; the *One* Supream, the *Other* Subordinate, i. e. *Two Gods*, altogether as much in Dr *Bennet*'s as in Dr *Clarke*'s Scheme. If this be solved by the *Supremacy* of the Father, appointing and commanding Worship to his Son; this Solution will equally remove all Difficulties in Dr *Clarke*'s Scheme. *The* Unity *ascribed to God in Holy Writ, is manifestly--a numerical Unity of Being*; a numerical Unity (as *Dr B.* owns) of *intelligent Being* or *Person:* And hence Worship to be paid, is justly inferr'd to belong to but One Person; because 'tis said, *Him only shalt thou serve.* If this Inference be just, then paying any religious Worship to the *Man Christ* cannot be accounted for, but either by asserting the *Man Christ* to be the *same* individual *Being* with the Father, (which is absurd; and if it were never so possible, yet it would avail nothing, because in that Case the Worship could not be *Mediatorial* but *Supreme*;) or else it must be by the *Command* of God, *requiring* us to *worship* his Son.

Now

Now this Latter is resolving the *Unity* of God, into an Unity of *Authority*, *Power*, *Will*, *Consent*, as much as Dr *Clarke* has done; and consequently is liable to all the very same Objections, which this learned Writer has here started against that other Scheme.

CHAP. XIII.

Of the Holy Spirit.

AS the Reverend Dr *Bennet* has entertained a Notion about the *Word*, inconsistent with what the Scriptures have taught us concerning him; so the same original Error has led him into as strange and hard Opinions concerning the Holy Ghost. The Design of his 13th *ch.* is to prove, that the Holy Ghost is *one and the same Being* [nay, the same individual *intelligent Agent* or *Person*] *with the self-existent God.* For which Notion he argues but from *two* Places of Scripture, *viz.* 1 Cor. 2; 10, 11. and *Luke* 1; 32, 35.

His Notion he thus expresses, *p.* 199, 262, 263: *That the Spirit of God is as much That God whose Spirit he is, as the Spirit of a Man is that Man in whom it is:* And that *when God is honoured, the Holy Spirit is honoured; even as, when a* Man *is honoured, his* Spirit *is honoured, which is the same PERSON with himself.* That is to say; The Spirit of God the Father Almighty, is as much That God the Father Almighty, as the Spirit of a Man is the Man. The *only Text* here relied on, is, 1 *Cor.* 2; 10, 11, *For the Spirit searcheth all Things, yea, the deep Things of God: For, what Man knoweth the Things of a Man, save the Spirit of Man which is in him? Even so the Things of God, knoweth* (οὐδεὶς) *none, but the Spirit of God.* Upon this I beg leave only to observe, 1*st*, that if Dr *Bennet*'s Exposition of this Text be the true one, then the

the Holy Ghoſt is not any Thing elſe but the *Father Almighty*; and conſequently we have *no Trinity*, but a *Duality* at moſt; *God the Father*, and his *Son* the *Man* Jeſus Chriſt. 2. The Queſtion is, whether this *ſingle* Text be *figurative*, and all the other plain Texts which ſpeak of the Holy Ghoſt as a Perſon, be *literal*; Or whether *This only* be *literal*, and all the others *figurative*. 3. The plain Meaning of this Text, I think, is as follows: "God has revealed to "us [Apoſtles] by the Holy Ghoſt, whatever relates "to the Goſpel-State: For, the Spirit throughly un-"derſtands all the deep Myſteries of the Goſpel, "which have been kept ſecret ſince the World began, "[*Rom.* 16. 25.] For, what *Man* knows the Deſigns "of a *Man*, except He himſelf who purpoſes to bring "them about; much leſs can any Man know with-"out Revelation, the ſecret Deſigns of *God*. But "the Spirit of God knoweth his Deſigns; even That "Spirit *whom we have received, — that we might know the* "*Things that are freely given to us of God.*" This I think is the plain Context: And the *Alteration* of the Phraſeology by St. *Paul*, evidently ſhews that he did not deſign ſuch a Senſe as Dr *Bennet* has put upon theſe Words. When he ſpeaks of the *Spirit of Man*; he ſays, the Spirit of Man τὸ ἐν ἀνθρώπῳ *which is in him*; But of the Spirit of God he uſes not the ſame Phraſe, but calls him directly τὸ πνεῦμα τοῦ Θεοῦ *the Spirit of God*, and, in the next Verſe, τὸ ἐκ τοῦ θεοῦ *which cometh or is ſent forth from God.*

The *Other* Text is handled, *p.* 200—202. And the Argument thence drawn is this. '*The Angel told the Virgin,—that her Son ſhould be call'd the* Son *of the* Higheſt, *and the* Son *of* God, i. e. *the Son of the ſelf-exiſtent Being,— becauſe the* Holy Ghoſt *begat him.—— God was the* immediate *Father of the* Man *Chriſt Jeſus*; i. e. *he begat him not by the* mediate *Operation of a Being different from himſelf, (for in that Senſe he is as much your Father or mine,) but by his own* immediate *Act*: *p.* 201.

I answer 1*st*, Christ was conceived by the Holy Ghost (who is expresly called, in this very Text of St *Luke*, *ch.* 1, 35, not, *the Highest*, but, *the Power of the Highest*,) after a Manner immediately *miraculous*. And for *that Reason* Christ was, (*otherwise* than any *Other* Man,) the *Son of God*. *Adam* is stiled the *Son of God*, Luke 3, 38, because made in a *miraculous* Manner: Ought not *Christ much more* to be so call'd, upon Account of his *miraculous* Conception? But, 2. If Dr *Bennet*'s Account were true; All those Texts which mention *the God and Father of our Lord Jesus Christ*, must be understood concerning the *Holy Ghost*; which yet, I believe, were never once so understood by any Christian Writer. For in Dr *Bennet*'s Notion, *The* Holy Ghost *is not another different Being from the very God, but the very God himself, or the self-existent Being, which is the* Father *of the Man Christ Jesus*. p. 202.

After having produced these Reasons, weak as they are, to support his Hypothesis; Dr *B.* proceeds to account for several Texts, which *teach that the Holy Ghost is a different Being* (a distinct *intelligent Agent* or *Person*) *from God*. These He resolves all into *Metaphor* and *Allegory*. But yet such is the Force of plain Truth, that after he has made the H. Ghost, the Comforter, to be nothing but an *Allegory*, yet, in his *very Explication* of the Figure, he loses the Notion of the *Figure* he is explaining; and says, *p.* 205, (where he would be thought to speak *explicitly* and *literally* the *plain* Sense contained under the Figure,) that *the Holy Spirit* vouchsafes *to shed* his *Influences*, *according to the Will of the selfexistent Being*; *and the Man Christ Jesus disposes of them, as his Apostles also did*; *that is, the Spirit imparts* his *Gifts*, &c. Again, p. 208, *The* plain Truth *delivered under those Figures, is, that when God should* BY HIS SPIRIT *pour forth these extraordinary Gifts and Graces*, &c. Now this is exactly to say, *The plain Truth delivered under these Figures*, is

the

the same Figure still. For this learned Author explains the *Personal* Representations of Scripture (which he calls an *Allegory* or dark Expression,) by *Personal* Representations again. So hard is it to talk of a *Person* always as an *Attribute* or *Mode* or *Quality*, or as *another Person* distinct from whom he really is. The *plain* Truth *indeed* with Dr *Bennet*, and what he *ought to have said*, consistent with his Notions is; *That, when God, even the Father*, in his *own Person* (not, *by his Spirit*,) *should pour out those extraordinary Gifts* &c. Again, p. 209, He says, *Whatsoever the Spirit should afterwards* ACT *or* have in Charge, *was from Christ: And therefore Christ says, he shall* receive *of mine, that is, He shall receive* Instructions *from me.* And again; *He shall then have that Power and Knowledge* entrusted *with* him *by me.* ibid. Here the Doctor *keeps on* the *Figure*, in the Explication of the *Figure*; whereas (according to *him*) the Sense *plainly* and *literally* is, *The* Father *shall receive of mine, shall receive Instructions from, and be be intrusted by* Christ. But this is plainly to contradict the *Scriptural* Representations of the Holy Ghost, which declare Him to be *sent* by Christ, and to act as *from him*, and not to *speak of himself*; But they never once intimate that the *Father* is *sent* by Christ, nor can it be true that the Father wou'd *not speak of himself. He* [the Spirit] *shall not speak of himself, but whatsoever he shall hear, that shall he speak*, says our Saviour: *That is*, says Dr *B. He shall faithfully discharge the Office of God's Messenger unto you*, p. 207. If this be an *Allegory* in the Evangelist, then, to speak consistently, the *plain* Truth is; *God the Father Almighty shall faithfully discharge the Office of God's* [i. e. his own] *Messenger to you.* Such Expositions are so much more obscure than the Allegories themselves, that one may justly conclude the whole to be a *meer Fiction*, only to cover the Nakedness of an Hypothesis.

CHAP.

CHAP. XIV.

Of Divine Worſhip.

ALL *Speculation* is of no other *Uſe*, than as it directs our *Practice*, and teaches us how to *Act*, and perform our *Duties*. The firſt Conſideration therefore, which ought to ariſe in every ſerious Man's Mind, when any Notion is ſtarted; is, *what Influence* it will have upon *Practice*, and how far its Effects will reach in that Reſpect. As to Speculations about the *Trinity*, were it not for the *Practices* apt to ariſe from them, (which, if Men could have been contented with the plain Commandments of God, would be wholly needleſs;) I ſee no great harm there would be in one Scheme more than in another, nor what real Detriment Chriſtianity wou'd receive. The *real Miſchief* ariſes wholly from the *Practices*, which Men, in Conſequence of their reſpective Schemes, are apt *very needleſſy* to introduce; And this only, is what makes it worth the while, for every one who has Chriſtianity ſincerely at Heart, to bear his Teſtimony againſt what he conceives erroneous, and to plead for the true *Scripture-Trinity*.

To conſider therefore *what Influence* Dr *Bennet*'s Notion has upon *Practice*, and what Dr *Clarke*'s has; will very much aſſiſt us in determining the Points in Queſtion.

By the *Law of Nature*, *God* is to be worſhipped *Only*, and in the *ſimpleſt* Manner; with a ready Mind, and a pure Heart. By the *firſt Commandment*, the ſame Law is *confirmed* in the *Old* Teſtament; *Thou ſhalt have no other Gods but me:* And our *Saviour* has *repeated* the ſame in the *New* Teſtament, by telling us that the

true Worſhippers ſhall worſhip the Father in Spirit and in Truth, John 4, 23; and by enjoyning us, when we pray, to ſay, *Our Father which art in Heaven*, &c.

But then it will be asked; Has our Saviour *added* nothing to natural Religion in Point of *Worſhip?* Or is Chriſtianity, in this Reſpect, mere *natural* Religion? I anſwer: Chriſt has plainly commanded us in the Goſpel, to *ask the Father in* HIS *Name*. *Whatſoever*, ſays our bleſſed Saviour, *ye ſhall ask in MY* Name, *that will I do, that the Father may be glorified in the Son: If ye ſhall ask any Thing in* my Name, *I will do it*, John 14; 13, 14. And again, *John* 16, 23, *Verily, verily, I ſay unto you, whatſoever ye ſhall ask the* Father *in* My Name, *he will give it you*. And, leſt any one ſhould miſtake this plain Precept, 'tis repeated in the very next Words, *Hitherto have ye asked nothing in* my *Name; ask, and ye ſhall receive, that your Joy may be full*, ver. 24.

And as it is in *Prayers*, ſo we find the ſame Method uſed in relation to *Praiſes*. *Natural Religion* teaches us to offer up the Sacrifice of Praiſe to *God*; to aſcribe to *him* the *Glory* due, as to the *Lord* and *Father* of us all. *Great is the Lord, and greatly to be praiſed*; is the Voice of *Reaſon*. And thereto alſo conſents *Revelation*. *Moſes* juſtly declares to the People of Iſrael, *Deut.* 10; 20, 21, *Thou ſhalt fear the Lord thy God,——He is thy Praiſe*. When our Saviour appeared on Earth, and *redeemed us to God by his Blood*, Rev. 5, 9, we have this *additional* Inſtruction, that we muſt now aſcribe *unto God Glory in the Church, by Chriſt Jeſus throughout all Ages*, Eph. 3, 21. And the Author to the *Hebrews*, ch. 13, 15, has given us the ſame Direction, *By him let us offer the Sacrifice of Praiſe to God continually*. Alſo unto our Saviour himſelf, upon Account of his *Redeeming* us; even *unto him that loved us, and waſhed us from our Sins in his own Blood, and hath made us Kings and Prieſts unto God and his Father*; *to Him* muſt alſo upon this Account be aſcribed *Glory and Dominion for ever and ever*, Amen.

Had

Had this *Simplicity* of the *divine Worſhip* been always preſerved, different *ſpeculative* Opinions could have done no Harm. All Chriſtians could and would have joined together with one Heart and one Mouth to glorify God, becauſe this Manner of Worſhip is right and ſafe upon *all Hypotheſes*: And the Groundworks of Schiſms being taken away entirely, an *Uniformity* muſt neceſſarily have been obſerved. But in the *Fourth* Century, upon the prevailing of certain *metaphyſical* Opinions, the antient Forms of *Divine Worſhip* and the *Doxologies* were by Degrees changed: Which became the Cauſe of great Confuſions.

To examine now Dr *Clarke*'s Scheme and Dr *Fennet*'s, by their reſpective *Influences* on *Practice*.

If Dr *Clarke*'s Scheme be right, it ſeems to follow from thence, that *All Worſhip* ought to be directed to *the Father*, to the Father *thro' Chriſt*: excepting only, that ſuch Worſhip *may* be paid to Chriſt as Mediator, (which Dr *Bennet* alſo allows,) for which we have expreſs Warrant from *Examples* in Scripture. The *Revelation* of St *John*, affords us ſeveral *Inſtances* of *this* Worſhip paid to Chriſt. Nay we are expreſly told, what *Kind*, and what *Degree* of Worſhip, and upon *what Account* 'tis to be paid to him. See Dr *Clarke*'s *Anſwer to the Author of ſome Conſiderations*, p. 240. There ſeems not indeed, in *His* Scheme, to be ſufficient Warrant for Prayer *to* the *Holy Ghoſt*, or *to* the *Trinity*: Nor do the Scriptures afford us any *Examples* of that Worſhip.

If Dr *Bennet*'s Scheme be right, He has *as much Reaſon* (at leaſt) as Dr *Clarke*, to deſire; and *as much* Obligation, to exhort and to preſs thoſe in Power, to bring back the *Forms* of *divine Worſhip* to the antient *Primitive* Standard, and *unexceptionable* Manner of directing Prayers to the Father thro' Jeſus Chriſt. For (according to Dr *Bennet*) the Λόγος, the *Word*, being no *Perſon* diſtinct from the Father, no *intelligent Agent* at all; and it being evident in common Senſe,

that nothing but an *intelligent Agent* can be an *Object* of Worſhip; 'tis plain that, in *His* Way, the λόγος is no diſtinct Object of any Worſhip or Honour at all. Conſequently whatever *Honour* is paid to *Chriſt*, is paid either to the *mere Man* exalted, as our *Mediator*; or elſe is paid *to the Father* in him: To the *Father*, I ſay which is the *Alone intelligent Agent*, who by his *Word* (which is *no* diſtinct *intelligent Agent*, but *SOMEWHAT* of the Father,) dwells in Chriſt.

Then as to the *Holy Ghoſt*; He can be (according to Dr *Bennet*) no Object of Worſhip, nor of any Honour at all. For the Holy Spirit (he teaches) has no other *Perſonality* or intelligent Agency, than as he is the *Perſon* of the *Father himſelf* under a different View and Reſpect. He is either *the Father*, or only an *Allegory*. In the *latter* Senſe, he can no more be an Object of Worſhip, than *a Figure of Speech* can be the Object of Worſhip. In the *Former* Senſe, 'tis evident He ought not to be prayed to as *diſtinct* from the Father, in particular Prayers addreſſed to *him* as *ſanctifying* us, and not as *creating* us; or in Petitions addreſſed to him as *proceeding from the Father and the Son*: Since this is to repreſent him as a *diſtinct* intelligent Agent *from* the *Father*, who yet, according to *this* Scheme, is one and the ſame Being, nay, one and the ſame *Agent* or *Perſon* with the *Father*.

For the ſame Reaſon, neither is the *Trinity* (according to Dr *Bennet*'s Scheme) any Object at all, either of Prayer or Doxology, diſtinct from the *Father* himſelf; but a total and abſolute Confuſion of *Perſons*, under the Cover of the *word* [*Perſons*,] without its *Signification*. For tho' the Doctor pretends to *deſire*, *p.* 218, that the word *Perſon* ſhould *be Continued*, *till better can be ſubſtituted in its Room*; yet 'tis evident that That very word (if Dr *Bennet*'s Notion be true,) is the very *worſt* word poſſible; becauſe 'tis more *apt to deceive*, than any other that could be uſed, 'Tis a word that *neceſſarily* carries with it the Idea of *Intelligent Agent*, inſtead

inſtead of That *SOMETHING*, which (whatever it be) the Doctor is clear is *not* an *intelligent Agent*. It therefore unavoidably leads the People to *Practices*, which (if *His* Notion be true) cannot but be juſtly liable to too great Suſpicion even of *idolatrous* Miſtake; carrying Men to an *Uncertainty*, whether the Object of their Worſhip, in *ſome* Caſes, be a *Reality*, or only a *mere abſtract Notion* or *imaginary Denomination*.

I do not ſee, ſuppoſing this learned Author's Notion to be true, how he can *deſire the Continuance* of *ſuch Terms*, as thus lead Men needleſly into ſo dangerous a *Practice*. Neither the *Word*, nor the *Spirit*, as ſuch, ought at all to be adored in Dr *Bennet*'s Scheme; nor can the *Trinity* be worſhipped (according to *His* Notion) with any greater Propriety, than a Man can be addreſſed to, firſt by ſpeaking to his *whole Perſon*, and then dividing and ſubdividing him into Parts, and addreſſing to thoſe Parts diſtinctly, and then joyning together all the Parts by one *General* Term, and addreſſing again to That. There is, in this, ſomething ſo very unnatural, that in Dr *Bennet*'s Scheme, even much more than in Dr *Clarke*'s, every ſincere Chriſtian ought to deſire and preſs for a *Remedy*.

I cannot conclude this Chapter better, than with ſome particular Paſſages out of Dr *Clarkes Scripture-Doctrine*; which ſhew us, I think, (with all Deference and Humility I am ſure I ſpeak it,) the *only* true Way either of *preventing* Diſputes of this Kind, or rendring them *harmleſs*.

It were much to be wiſhed, ſays he, *that the moſt Antient Forms* (of Publick Prayers) *might always be preferr'd*; *And that particularly in This Part of the Liturgy*, [the Litany,] (*as Care has already been taken in almoſt all other Parts of it*,) *for the avoiding all doubtful and confuſed Notions, for preventing Miſunderſtandings of hard Phraſes amongſt the Vulgar, and for perfect* Unexceptionableneſs *of Expreſſions wherein all are to join*; *That natural* Simplicity, *which (after the Example of Scripture)*

was used in the Primitive *Church, (so far as appears in the Remains of those Times,) of directing solemn publick Prayers uniformly to the Person of the* Father, *in the* Name *and thro' the* Mediation *of the* Son, *by the* Assistance *and under the* Direction *and* Influence *of the* Holy Spirit, *(praying* in the Holy Ghost, *as the Apostle expresses it,* Jude 20,*) had been constantly retained; rather than that Forms composed in the later and disputaceous Ages of the Church, should have been introduced. Many of the most eminent of the first Reformers were of that Opinion; and the most considerate Persons in all Times, who have been disposed to prefer Peace and Charity in the Church of God before other Considerations, have in this Matter agreed with them;* P. 459, 460. [The Direction given by our Own Church in the Office for *Ordaining of Priests,* is very remarkable to this Purpose: "*That you will continually* "*pray* to *God the Father,* by *the Mediation of our only* "*Saviour Jesus Christ,* for *the Heavenly Assistance of the* "*Holy Ghost.*"]

He then produces the Testimony of Mr. *Hales,* who has shewn, *That, were all publick Forms of Service so framed, as that they admitted of no particular* private *Opinions, but contained only such Things in which all Christians do agree;* Schisms *upon Matter of* Opinion, *wou'd utterly vanish.* That *if we considered of all the* Liturgies *that are or ever have been, and removed from them whatsoever is offensive to any; the Event wou'd be, that the publick Service and* Honour *of* God *wou'd no ways suffer.* —— That *Prayer, Confession, Thanksgiving, Reading of Scripture, and Administration of Sacraments in the* plainest *and* simplest *manner, are matter sufficient to compose a publick Form of Service.*

After this, he adds a Citation from the *judicious* Dr. *Bradford,* containing a Declaration of *his* Opinion for the *greatest Simplicity and plainness* in *Publick Forms*; and a Testimony of the ingenious *Author of the History of Montanism,* to the same Purpose.

Lastly,

Laſtly, I beg leave to refer my Reader to what the ſame Worthy Perſon has alledged, *p.* 470, *&c.* Where he has ſhown, I think indiſputably; *that the* Beſt *way of ſuppreſſing* Hereſies, *wou'd have been, not to have oppoſed* unſcriptural *Expreſſions with others contrary and equally* unſcriptural, *but to have required Men to forbear the* Uſe *of ſuch* unſcriptural *Expreſſions, as at any time gave Offence.* — *Had They* [Thoſe in *Power*,] ſays he, *ſuppreſſed the growing Schiſms,* ——*not by* adding *any thing to the Rule of* Scripture, *but by holding their Adverſaries ſtrictly to that Rule,*---*they had much better conſulted the general Intereſt of* Chriſtianity, *and in great meaſure prevented* —*thoſe Animoſities* —— *which* ——*have been ſo great a Diſhonour to the Name of Chriſtians.* In Confirmation of which Opinion, the Doctor has cited *Euſebius*, *Conſtantine* the Great, *Chillingworth*, and Mr. *Hales*. And Dr. *Bennet*, (as I before obſerved,) by the true and evident Conſequences of his *Own* Opinion, is obliged, even much more than any of Theſe, earneſtly to deſire the ſame thing.

CHAP. XV.

Of Subſcriptions to Articles.

I Had not concern'd my ſelf with this Point, had not that Reverend Gentleman, whoſe Notions I have been conſidering, gone out of his way in a remarkable Manner, to urge this Topick to Dr. *Clarke*, and to declare his *Perſuaſion* that Dr. *Cl. will not venture to repeat his Subſcription.* If he ſhould, he thinks it wou'd be *ſuch a Colluſion*, p. 265, and ſo much *Guilt* wou'd attend it, as he *trembles* to think of. *I can't*, (ſays he to Dr. *Cl.*) *but earneſtly intreat you to do what*

lies in your Power, in the most publick Manner, for preventing such an Interpretation of our Liturgy, as must, I fear, necessarily lay waste the Consciences of the Complyers. ibid.

To this I reply; That, Whether Dr *Clarke* would *subscribe* again or no, I know not. But I cannot forbear asking, *What* is That *Interpretation of all* Publick Forms, which Dr. *Clarke* has contended for? Is it not to make the *Scripture Alone*, not only the *Rule*, but the *whole* and the *only* Rule of Truth in *Matters* of *Religion*? Introduction, p. 5.

But the *Church of England*'s Notions, in some Particulars *seem* to be *different* from the Sense which Doctor *Clarke* has put upon its Words. I reply, 1*st*. How must this be made appear? By an Induction of particular Passages, there are 186 Places wherein our publick Forms are clearly on his Side, and 27 only which *seem* to *differ* from him. Must then the *smaller* Number be reconciled to the *greater*? Or on the contrary, must the *lesser* Number and the more *modern* Phrases be the Standard of Doctrine, and the Rule of interpreting the more *Antient* Phrases and the larger Number? 2*dly*. Dr *B*. grants, that *we are to believe what our Church professes, not because She professes it, but because the* Holy Scriptures *do teach it*, p 264. And 'tis agreed on all Hands, that *Humane Forms* are always subscribed to, not as a *Rule of Faith*, but as *humane*, *fallible*, and, *temporary* Decisions, which every Man ought continually to examine upon *what Foundation* of Scripture and Reason they are built. Must not every one therefore, who *pretends* to any other Religion than Popery, take *Humane and modern Forms of Expression*, in *such* Sense only, as is consistent with what *to Him* appears to be the *Doctrine of Scripture*? Either it must be done *This* Way, or it can *no Way* be lawful for any Man ever to joyn in any publick Forms at all. 3*dly*. Suppose Dr *Clarke*, (which I am wholly ignorant whether he *will*, or no,) should ever *repeat his Subscription*,

ſcription, yet he, of all Men, could leaſt be charged with *Colluſion*, becauſe he has *declared publickly* his Opinions upon this Matter. 4. Will Dr *Bennet* aver, that *Subſcription* implies a thorough Approbation and Acknowledgment of the Truth of every Sentence in the Articles, Liturgy, and Homilies, in the Senſe of the Compoſers of thoſe publick Forms? Or is there not allowed a great Latitude? If ſuch a Strictneſs be underſtood, as to tie up Subſcribers to every Interpretation of Scripture, and to every Notion in the publick Forms, in the *Senſe* of the *Compoſers*; and All are guilty of *Colluſion*, who ſubſcribe upon another Bottom; I will venture to ſay, that the *greateſt Churchmen* are herein equally condemned, with thoſe who are reputed the moſt Heretical. If ſome Latitude be allowed; then I wou'd fain know, if in any Point there be *ſeven Times* as many Paſſages *for* an Opinion as there are *againſt* it, why may not a *Subſcription* be admitted, (though I approve it not,) without the Imputation of Perfidiouſneſs and *Colluſion*? 5. I cannot but obſerve, that Dr *Bennet* has *altogether* as little Reaſon *to ſubſcribe* the Declaration of *Aſſent and Conſent*, as Dr *Clarke*, ſuppoſing Dr *Bennet*'s Charge to be good; he himſelf having (I think) departed *much farther* from what is *generally* eſteemed the *Doctrine* of the *Church*. His Explication of the *Calviniſtical Articles* into *Arminianiſm*, nay citing at large *Arminius* himſelf to ſhew *the exact Harmony between our Church and that Author*, (*Directions for ſtudying*, &c. *p.* 95 — 99,) is ſomething ſurpriſing, in a Gentleman that is ſo nice with Others in the Matter of *Subſcriptions*. His Account of the *Proceſſion of the Holy Ghoſt*, in his Comment on the *Athanaſian Creed*; is as remote as can be, both from the *Vulgar* and *uſual* Senſe, and from the evident Meaning of the Compiler. Nay, he does not ſcruple to charge the Latin Churches with the *Interpolation* of *Filioq*; in the *Nicene*, and thinks it *probable* that they did the ſame in the *Athanaſian* Creed; *Directions* &c, p. 66. Notwithſtanding

withstanding this, Dr *Bennet* can without any Difficulty *subscribe* the *Articles*, nay professes his Opinion that *by our Subscription to the Articles we profess, our Belief of* every Proposition *contain'd in the said Articles:* ibid. p. 150. In this *present* Book, he is openly *against* the *Nicene* ὁμοούσιον *Consubstantial*, (as is evident from Bp. *Bull*'s Account of that Word;) and he means by ὁμοούσιον in the *Nicene* Creed, the very thing which the Antients meant to condemn, *viz.* ταυτοούσιον or μονοούσιον. He is *against* the Son's being θεὸς ἐκ θεοῦ, *God of God, begotten of the Father before all Worlds*; and makes him to be nothing but the Father himself dwelling in the Man Jesus. He is against the Son's being any ὑπόστασις *Subsistence* or *Person* or *intelligent Agent* at all, as clearly as Words can express it. Now notwithstanding all this, yet this Gentleman, who thinks it would be *Collusion* in Dr *Clarke* to *subscribe* again, can himself without any scruple at all *subscribe*. So easy a Matter is it to blame *Another*, and to acquit *our selves*. 6. In *what* Sense is it, that Dr *Bennet* subscribes the Articles in the Cases before mentioned? Is it, that his Notions *are* exactly the *same* with the Notions of the Compilers of the Articles? Or is it, that he *thinks* the Articles are *capable* of *his* Sense? He allows (in his *Directions*, &c. *p.* 52,) that a Man may subscribe to the 3*d* Article *in a Sense very* different *from that in which it was understood by the greater Part of that Convocation which passed the Article it self.* Nay, pleads that this may be done *very honestly* in That Case. May the same Liberty be taken in any *other publick Form of Words*, or not? If it may, then Where would be the Fault of subscribing in Dr *Clarke*'s Sense, more than in Dr *Bennet*'s; which is notoriously as remote from the *Common* Notions, as any Scheme whatever? *Lastly*, and to conclude; Dr *Bennet*, as well as Dr *Clarke*, has (I think) all the Reason in the World to say of *Articles*, what the *Bp.* of *Bangor* (p. 50*th* of his

Answer

Answer to the Committee) says about *Another* Act of Parliament: "*Who gives the more sincere Proofs of his Concern for* Religion and the Glory of God? *He who* pleads for *amending* Things that have not formerly been sufficiently considered? or *He who would appear to contend earnestly for the Continuance of that Burden, under which* many *good Men, as I have understood, have long groaned?*

A

LETTER

Written to the late Reverend

Mr *R. M.*

Containing

OBSERVATIONS

Upon his BOOK

ENTITULED,

A plain Scripture-Argument against Dr C L's *Doctrine concerning the Ever-bleſſed Trinity.*

Printed in the Year MDCCXIX.

A

LETTER

Written to the late Reverend

Mr R. M.

SIR,

FROM the *Letters* you have publiſhed, which you acknowledge had paſſed between Dr *Cl.* and *You* in the way of *Private* Correſpondence only; any one may eaſily perceive the Dr was very unwilling to enter into Controverſy with you upon the Subject you propoſed; judging (as I ſuppoſe) that he had clearly enough explained his Opinion concerning thoſe Matters, in what he had already publiſhed. For which Reaſon, it appears he thought it ſufficient (in *private* Letters,) to point out to you very briefly, (as to an intelligent and ſtudious Perſon,) the *Heads* of an Anſwer to every Part of your Objection; and that he declined (as needleſs) the drawing out a

Reply at large, after what he had before so fully written. With which if you were not satisfied; All who know his Temper, will believe it was no Uneasiness to *Him* to permit you to enjoy *your own* Opinion, as *He* desired to do *His*.

Your *printing* those short Letters of His, (which seem to have been written by him in Confidence as to a *private* Friend,) with your own large and studied Replies; without giving him (as you plainly confess) the least Hint of your having any such Intention, though you had designed *for about two Years* (as you declare, *Pref. pag.* 11) to publish your Argument; is what (I am perswaded) you would have thought somewhat *blameable* in another Person and in another Cause; as seeming to show too great a Desire of catching at *Little* Advantages in the *Manner* of representing Things, and not depending wholly on the fair Strength of *Reason* and *Argument*.

Nevertheless, brief as those Letters were; I saw no Reason to doubt, upon my first reading of them, but that, to such as had already studied the Scriptures, they would suggest a clear and sufficient Answer to every Part of your Objection. But perceiving Since, that Some Persons (whose Judgment I cannot but have a *great Regard to*, though I am much surprized at it,) are of another Opinion; and that they seem to think there is *something New* and *of real Weight* in the Argument you have offered; and they have accordingly *recommended* your Book with some Earnestness, as likely to give full Satisfaction in the Point; I shall endeavour to show you very distinctly, wherein your Argument seems to One who has carefully consi-

conſidered it, (and has no Prejudice againſt your Perſon,) to be altogether inconcluſive.

The *Argument*, upon which *alone* you inſiſt, and which is indeed the Subſtance of your *whole Book*, you thus ſumm up. *Pag.* 10*th of your Preface:* "*The Scripture-Argument* which "follows in theſe Papers, is, that the ſupreme "independent Being has declared, that there "are *no other Beings*, inferior or dependent, to "whom divine Titles, Attributes or Worſhip, "do or ought to belong, or to be aſcribed: "And by Conſequence, that the Son of God "(to whom it is confeſſed that divine Titles, "Attributes, and Worſhip, do belong,) is in-"deed *a diſtinct Perſon* from the Father and the "Holy Ghoſt *in the ſame Eſſence*; but is not "another *Being*, but of *one* and the ſame" [*meaning* μονόσ@ *individual*] "*Subſtance* with "the *Father* and the *Holy Ghoſt.*"

And again, *p.* 14th. *of your Book*: "My "*Scripture-Argument* againſt this [*Dr Cl's*] "Doctrine, is: That the One eternal Almigh-"ty God, ὁ παντοκράτωρ, declares; and the "Writers inſpired by Him, declare; that "there is *no* other diſtinct *Being*, *beſides*, *with*, "*like* or *after* Him, to whom ſuch divine Pow-"ers" [*as were above mentioned,*] "Attributes, "or Titles belong; or to whom ſuch Divine "Worſhip is at any Time to be given: And "by Conſequence, that the *Son of God*, to "whom θεότης and divine Attributes and "Worſhip do belong, is not a *diſtinct Being* "from the *one eternal God*; but a *diſtinct Per-"ſon* from the Father and the Holy Ghoſt, "*in one and the ſame*" [individual, *ſo you frequently expreſs it,*] "eternal *Eſſence:* The "*One* eternal *God* being *not one Perſon*, but

" *Three Perſons*" [three *Perſons* only, you ſhould ſay, (according to *your* Notion,) not *Perſons*,] " *in one Subſtance* or *Eſſence*.

And *pag.* 18. " There may be (*you ſay*) in " the divine Eſſence, *Alius* * & *Alius*; and " yet not *Aliud* & *Aliud*.

Your Argument therefore, in *Form*, ſtands Thus.

1. *God has declared in Scripture, that there is* No other *Being*, beſides, with, like *or* after *Him*; *to whom divine Powers, Attributes, or Titles belong*; *or to whom divine Worſhip is at any Time to be given.* [And this you prove by numerous Texts of Scripture.]

2. *But, to the* Son of God, *divine Attributes and Worſhip do belong*; *even the very ſame, as belong to the* Father. [This, you apprehend to be confeſſed.]

3. *Therefore* (you conclude) *the* Son of God, *is not a* diſtinct Being *from the One ſupreme God.*

Conſequently, he muſt (you think,) *be a* diſtinct Perſon [a diſtinct *Perſona* you ſhould only ſay,] *from the Father and the Holy Ghoſt*, (ταυτόσιος) in *one and the ſame individual Eſſence.*

I cannot but wonder any reaſonable Man ſhould imagine there is any thing like a Conſequence in this Argument. However, ſince you ſeem really and ſincerely not to ſee where the *Weakneſs* of it lies, I will endeavour to *ſhow* it you, by deſiring you to compare *your Argu-*

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* *Irenæus*, on the contrary, expreſſes the Catholick Tradition thus: *Unum eundemq; omnium Deum PATREM laudantium, & non Alium atq; Alium.* lib. 2. cap. ult.

men

ment with the *following one*; Which I believe you yourself will readily confess, *not to be conclusive*; And yet if you can shew that it has not *exactly the same Conclusiveness* as yours, I shall then be satisfied that the *Dr* is fully confuted by you in this whole Question.

1. *God has declared in Scripture, that there is* no other; *absolutely* and without any Manner of *Exception*) No Other; *No Other* in any Sense whatsoever; [*not only* Nullum Aliud, *but* Nullus Alius,] *No* Other PERSON, *either of the* same *or of any* other *Essence*, *either in the* same *or in any* other *Substance*, besides, with, like *or* after *Him*; *to whom divine Powers, Attributes, or Titles belong*; *or to whom divine Worship is at any Time to be given.* [This Proposition is proved by *every one* of the *same Texts*, by which *your* first Proposition is proved.] pag. 18.

2. *But, to the* Son of God, *Divine Attributes, and Worship, do belong*; *even the very same* (you suppose) *as belong to the* Father.

3. *Therefore the* Son of God, *is not at all a* distinct PERSON *from the One Supreme God and Father of All:* [But merely *another Title* of the *Father himself.*]

The *Conclusion*, is the Doctrine of *Socinus*, and of some late Writers who (under the Covert of *Scholastick Jargon*) would willingly pass for *Orthodox:* That there is no other *Trinity*, but a *Trinity of Names*; The one God and Father of All, the one supreme Lord and Governour of the Universe, the one and the same individual Agent or real and living Person, bearing (in different Respects) the different *Personæ*, the different Characters or Titles, of *Father* and *Son* and *Holy Ghost*: And consequently

quently that *Christ*, our Mediator and Redeemer, is no other than a *mere Man*, in whom *God the Father* dwells, that is, to whom the *Word* or *Wisdom* or *Power of God* is united, in a Manner which cannot possibly differ but *in Degree only*, from the Manner of God's dwelling in a *Great Prophet*. For *Hypostatical Union* ('tis plain) there can be None, if the λόγος, whom we affirm to be incarnate, be *no Hypostasis*: Unless you will say, that *God the Father himself* was *incarnate*, and *hypostatically* united to the Man Christ Jesus.

This Conclusion, (though indeed I should think it contrary to the fundamental Laws both of Nature and Christianity to *Hurt* any Man who was *truly and sincerely* of such an Opinion;) yet Dr *Clarke supposes*, and *You* readily join with him herein, that it is *not agreeable to the Doctrine of Scripture*.

Since therefore *you Both* agree in denying the *Conclusion*; you must of Necessity show some Error in One or the Other of the two *Premises* or Propositions, from which *That Conclusion* cannot but follow.

Now the *First* of the two Propositions, *You* cannot possibly deny; because it is the express Assertion of *every one* of those *Texts*, which *you yourself* have alledged in Proof of *your own first Proposition*. As will appear by repeating the *Texts* themselves, in the order you have cited them.

Isa. 44, 6. *Besides* Me, *there is no God.* ver. 8, *Is there any God, besides* Me? *yea, there is No God, I know not any.* [The Word *Me*, is *personal.*]

Isa.

Isa. 45, 5. I *am the Lord, and there is* None else; [not, *nullum Aliud, No other Being* only; but, *Nullus Alius, No Other Person*; *No Other whatsoever*; *No Other*, absolutely; either of the *Same*, or of any *other* Essence;] *there is no God besides* Me. Ver. 18, I *am the Lord, and there is* None else. ver. 22, I *am God, and there is* None else; [*Non est Alius.*]

Isa. 40, 25. *To whom then will you liken* Me, *or shall* I *be equal? saith the* Holy One. [The words are all *personal.*]

Isa. 46, 5. *To* whom *will you liken* Me, *and make* Me *equal, and compare* Me, *that we may be like?* ver. 9, I *am God, and there is* None else; I *am God, and there is* None *like* Me. [The words again are all *personal.*]

Deut. 32, 39, I, *even* I, *am* He; *And there is* no God [He does not say, *except it be in the same Essence*; but absolutely, *there is no God*] *with* Me.

Isa. 43, 10, *Before* Me *there was* no God *formed, neither shall there be any after* Me. [The words are still always *personal.*]

2 Kings 19, 19, Thou *art the Lord God, even* Thou only. [*Tu Solus*: Not, *Thou and the other Persons in thy Essence*; but, *Thou only.*]

Nehem. 9, 6. Thou, *even* Thou, [personally,] *art Lord alone.*

Ps. 83, 18, Thou, *whose Name alone is Jehovah.* [Personally again.]

Ps. 86, 10, Thou *art Great*, — Thou [personally] *art God alone.*

Zech. 14, 9. *In that day shall there be one Lord,* [in the Original it is יהיה יהוה אחד, *erit Dominus Unus*: Not, *there shall be one Jehovah*; for the Hebrew cannot bear That construction: But, *Jehovah shall be, shall be acknowledged to be, One*: Not, *Unum*, one *Substance* or *Essence* only; but, *Unus*, one *Person*;] *And his Name, One.*

Isa. 41, 4. I *am the Lord, the First and with the Last*; I *am* He: [Not, *Illud, That Being* only; but, *Ille, That Person*]

Isa. 44, 6, I *am the* First, [Not, *Primum, the first Being* only; but, *Primus, the First Person*,] *And* I *am the* Last: *And besides* Me, [Not only, *besides my Substance* or *Essence*; but, *besides me*, personally,] *there is no God.*

1 Kings 8, 39. Thou, *even* Thou *only, knowest the Hearts of the children of Men.*

Joel 2, 27. I *am the Lord* thy God; [Not, *thy infinite and perfect Essence or Substance*; but, *Thy Supreme Lord and Governour, The Object of thy Worship*:] *and None else.* [This and the like Texts, demonstratively prove the word *God* to be a *personal* and *relative* Title; signifying, (as Dr *Cl.* observed,) *That Supreme Intelligent Agent which governs all things.* So that when you say, *pag*, 9, that "by "the word *God*, you mean the Divine *Essence* or *Substance*", and not the *Person* whose Essence or Substance it is: And ask, *pag.* 9, "Can Dr *Cl.* possibly think, that a *Supreme* "*Intelligent Agent which governs the World*, is a Definition of "the *Essence* of God?" and when you affirm, *pag.* 29, that *defining God* to be "*the Supreme Governour of the Uni-* "*verse*, is as it the World were *co-eternal* with Him:" All This is to me very unintelligible Arguing, For though Every *Person*, or *Intelligent Agent*, must needs indeed have a *Substance* or *Essence*; and the *Substance* or *Essence of God*, is indeed necessarily *infinite and perfect*; yet the Word, *God*, in Scripture, and in all moral or Theological Writings; the word *God*, I say, in the *religious* sense, does not signify *That perfect Being* considered *as a Substance* or *Essence*, (which is the business of *Metaphysicks*,) but *as The Living Person* Whose That infinite Essence is, and who *governs all things by his Supreme Power.* So that though He who is the *God of the Universe*, was indeed, before the Creation of things, the same *Perfect Being* he now is; yet he had not then that *relative* Character, which is the signification of the Word *God* in the Theological sense, or *our God*, or *the God and Father of All.* Just as a *King* is the same *Man*, or has the same *Substance and Essence*, and the same *natural Powers or Faculties of a Man*, whether his Subjects be supposed to exist or not to exist; But his *relative* Title of *King*, is always with regard to his *Government* of Subjects. And were it possible there could subsist in *One* and the *same individual Substance* or *Essence*, *Two* (or more) *intelligent Living Persons* or *Agents*, equally *SUPREME*, and equally *Governing the Universe*; they would be, altogether as Truly *Two* (or more) *Gods*, as if their *Substances* were *distinct.* For the being, or not being

being, of *Two* or *More Gods*, does not depend upon their *Subſtance* being *united* or *divided*, but upon their *Dominion* being *Supreme* or *not Supreme*. One *Supreme Governour of All things*, is *One God*; and whatever other Perſons exiſt either in the *Same* or in any *Other* Subſtance, ſo long as they have No Dominion but derived from Him, the *Unity of God* is ſecure. But *More Supreme Governours*, are *More Gods*; and equally ſo, whether their *Subſtance* be *united* or *divided*, if their *Power and Authority* be equally *Supreme*. This is a very clear and diſtinct Notion; of Great Importance, and highly deſerving your moſt ſerious Conſideration.]

Iſai. 44, 24. I *am the Lord that maketh all things, that ſtretcheth forth the Heavens alone, and ſpreadeth abroad the Earth by* my ſelf. [Not, by my *Eſſence*; but, by my *perſonal, inherent, underived Power*.]

Job 9, 8, *Which* Alone [Solus] *ſpreadeth out the Heavens.*

Iſai. 45; 6, 7. I *am the Lord, and there is* None elſe: [Not, *non eſt Aliud*; but, *non eſt Alius*, no other *Perſon*;] *I form the Light*, &c.

Deut. 3, 24. *For, what God is there in Heaven or in Earth, that can do according to* Thy *Works, and according to* Thy *Might?*

Hoſea 13, 4. *I am the Lord thy God*; ——— *thou ſhalt have no God but* Me: *For there is no Saviour beſide* Me. [He does not ſay, *beſide my Eſſence or Subſtance*, but *perſonally*, none beſide *Me*.]

Iſai. 43, 11. I, *even* I, *am the Lord*; *and beſide* Me, *there is no Saviour.* [The words are ſtill always *perſonal*.]

Iſai. 45, 21. *There is no God elſe beſide* Me. ver. 22, *I am God, and there is None elſe.*

Deut. 32, 39. I *am* He, [not *That Subſtance* only, but *That Perſon, That intelligent Living Agent*;] *and there is no God with* Me. I *kill, and* I *make Alive.*

Exod. 20, 3. *Thou ſhalt have no other Gods before* Me. [He does not ſay, *except they be of the ſame Individual Subſtance*, but abſolutely, *thou ſhalt have no Others* whatſoever.]

Deut. 6, 4, *Hear, O Israel; the Lord our God is* One *Lord.* [According to the Original it is, κύριος ὁ θεὸς ἡμῶν, κύριος, εἷς ἐστι; *The Lord our God, even the Lord, is* One: εἷς, *One Person*]

Mark 12, 29 —— 32. *Jesus answered; The first of all the Commandments is; hear, O Israel, the Lord our God is one Lord;* [The Lord our God, even the Lord, is One:] *and thou shalt love the Lord thy God &c. And the Scribe answered, Well, Master, thou hast said the Truth; for there is One God, and there is* none other but He: [Not, *no other than his Substance*; but, *personally*, no other than *He*]

Isai. 42, 8, I *am the Lord; That is* my *Name; and* my *Glory will* I *not give to* Another. [Not only, not to *another Substance*; but absolutely, not to *any Other*; nor to *any other Person*; nor to *any Other*, whatsoever.]

Isai. 45, 22. I *am God, and there is* None else; —— *Unto* Me *every knee shall bow.*

Matth. 4, 10. *Thou shalt worship the Lord thy God, and* Him only *shalt thou serve.* [He does not say, his *Being* only, or his *Substance*; but his *Person, Him* only, shalt thou serve.]

These are the Texts you cited, and in the same Order that you cited them. Now from hence most *palpably* appears the Weakness of your Whole Argument. For your Reasoning *depends entirely* upon your dropping the *True Proposition* expressed in every one of these Texts, and putting *Another Proposition* in its place.

God has declared (*you say*) in these Texts, that there is no Other *Being*, to whom His Attributes and Worship belong: But, to the *Son of God* (you think) the Attributes and Worship of the Father do belong: Therefore (you conclude) the *Son of God* is *not a distinct Being* from

the

the *Father*; but a distinct *Person* [a *Persona* you mean only] from the Father, in the same individual Essence.

Now, I observe, in *every One* of these Texts, God *expressly* declares, not, that there is no Other *BEING* only; but also that, absolutely and *without Exception*, there is *no OTHER*, no *other Person*, no *Other whatsoever*, either in the *same* or in any *other* Substance, to whom *His* Attributes and Worship belong: Just as St *Paul* says, 1 *Cor.* 8, 6, *To us there is but one God*, even *the Father*. Consequently, if the Attributes and Worship of the *FATHER*, (which *Worship* is always personal,) do indeed (as you suppose) belong also to the *Son of God*; it follows inevitably and demonstratively, that the Son of God can in no sense be a distinct *Person* from the Father, either in the same or in any other Essence; but that he must be merely another *Name* for the *Father himself*. He must be, not only of the *same Substance*; but he must be *He himself*, he must be *that very individual Person*, of whom it is said in all your Texts, that *Him only*. [not, *his Substance only*, but *his Person only*, *HIM* only] *shalt thou serve*.

If therefore *this Conclusion* be not true; but the *Son of God* be indeed a true and living *Person*, distinct from the *Person of the Father*, (which, I think, you and Dr *Clarke* do *Both* agree to be the more natural Sense of Scripture.) and not a *mere Attribute* of the Father, *personated* only by figurative Speech; Then the fore-going Texts, wherein *the Supreme God and Father of All* declares that *his Attributes and Worship* cannot be ascribed to *any other Being*, to *any other PERSON*, to *any other* absolutely whatsoever,

must

muſt neceſſarily be underſtood of *SUCH Attributes* and *SUCH Worſhip*, as are inſeparably peculiar to the *Perſon of the Father*; and not of *SUCH Attributes* and *SUCH Worſhip*, as is in the New Teſtament *actually* aſcribed to the *Perſon of the Son*, even to *Chriſt our Mediatour and Redeemer*.

To avoid a *perfect Contradiction* between *thoſe* Texts on the *One* hand, wherein the *ſupreme God and Father of the Univerſe* declares that *no other Being*, no *other Perſon*, abſolutely *no other* in any Senſe whatſoever, (which in *every One* of your own Texts expreſly deſtroys *your* Diſtinction of *Being* and *Perſon*,) can have *His* Worſhip paid to him; and *thoſe* Texts on the *Other* hand, wherein Worſhip *is* given to Chriſt; In order (I ſay) to avoid an expreſs Contradiction between theſe different Texts; there is no Poſſibility but either it muſt be affirmed, that Chriſt is no other than the *very Perſon of the Father* manifeſted in the Fleſh; or elſe *a Diſtinction* muſt be allowed in the *Worſhip*. When God ſays, *Thou ſhalt worſhip the Lord thy God, and Him ONLY*; (which our Saviour calls, *worſhipping the FATHER*, John 4, 23,) And yet in the New Teſtament there *is* alſo Worſhip paid to the *Son*: Of Neceſſity there muſt be introduced either a *Confuſion of Perſons*, or a *Diſtinction of Worſhip*. A *Confuſion of Perſons*, you yourſelf diſallow, though your Argument neceſſarily infers it. A *Diſtinction of Worſhip*, the Scripture plainly eſtabliſhes; when the ſame Perſon who ſays, that *Himſelf only ſhalt thou Serve*; yet gives to another Perſon, *Dominion and Glory and a Kingdom*, (Dan. 7, 14,) *that all Nations ſhould ſerve him*; *that his Dominion ſhould be an everlaſting Dominion, and his Kingdom that which ſhould not be deſtroyed*. Therefore the

Second Propoſition, (both in *your* Argument, and in *That which tends to prove the Son of God not to be at all a diſtinct Perſon from the Father,*) muſt needs be erroneous; *viz.* that *to the Son of God Divine Attributes and Worſhip do belong, even the very* SAME *as belong to the Father.* And this Notion is indeed ſo evidently erroneous, that you very wiſely *forbear* to *collect together* the *Texts,* upon which you ſuppoſe it to be founded. Becauſe all the Texts in Scripture, which mention the *Powers* and *Attributes* of the Son of God, always ſpeak of them as *derivative* from the Father, and *ſubordinate* to thoſe of the Father: That *the Son, can do nothing of Himſelf*; that his *having Life in himſelf,* is *given* him; that *all Power in Heaven and Earth,* is *given* him; *&c.* And in all the Texts of Scripture, wherein *Worſhip* is given to Chriſt; it is never mentioned as given to him *upon Account* of his *Eſſence* or *Subſtance*; (for in what Senſe either *He* or an *Angel* is ſaid to have the *Name* or Authority of *Jehovah* in him, has been frequently ſhown by Dr *Cl.* and Others, and I ſhall have Occaſion to conſider it preſently:) neither is it *ever* mentioned as given him upon Account of the Worlds having been *created Through him:* but Men are *Therefore* to *honour the Son even as they honour the Father, BECAUSE* He *hath committed all Judgment unto the Son,* Joh. 5, 22. And *at the Name of Jeſus every Knee* is for *this Reaſon* commanded *to bow, and every Tongue to confeſs him to be Lord*; that thereby may be promoted *the Glory of God,* his *Father*; who *exalted him, and gave him a Name which is above every Name*; that he ſhould be, ἴσα θεῷ *as God*; that is, honoured with divine Honour, *Phil.* 2. 10, 11, 9, 6. Nor is there any one Place in the whole

New

New Teſtament, where Chriſt is worſhipped as [ὑψιστος] *the Higheſt* or *Supreme*, but as [υἱὸς τοῦ ὑψίστου] *the Son of the Higheſt*, Luke 1, 32; as the *Mediator* between *Man* and the *One God*, 1 Tim. 2, 5; that is, as our *Advocate with the FATHER*, 1 Joh. 2, 1; as *he who waſhed us from our Sins in his own Blood, and hath made us Kings and Prieſts unto God, even his Father*, [τῷ θεῷ καὶ πατρὶ αὐτοῦ *unto his God and Father*,] Rev. 1, 6; as *the Lamb*, who was therefore *worthy to receive Glory*, becauſe *he was ſlain*, Rev. 5, 12; as our *High Prieſt, who is ſet down at the Right Hand of the Throne of God*, Heb. 8. 1. and 12. 2. And the *Holy Ghoſt*, who, according to your Notion, ought *conſtantly* to be invocated in Co-ordination not only with the *Mediator*, but even with the *Father* himſelf; is, on the contrary, in Scripture *never invocated at all by any direct Prayer*, nor ever repreſented as *ſitting on a Throne*, or exerciſing *Regal Dominion*; but the *Father* is always *prayed to*, and *thanked for*, the *Gift of the Holy Ghoſt*. After which Pattern, the primitive Church, (whoſe *Direction* and *Words* we ſtill retain in the ſolemn *Exhortation in the Office for ordaining* of Prieſts,) *continually prayed TO God the Father, BY the Mediation of our only Saviour Jeſus Chriſt, FOR the heavenly Aſſiſtance of the Holy Ghoſt*, &c.

The *ſcattered* Proofs, alleged by you in different parts of your Book, in favour of the oppoſite Notion; I ſhall briefly conſider in the Order they occur.

Pref. pag. 3. You mention the *ſix principal Texts*, wherein you think your Doctrine is *directly revealed*. And they are, 1 *Joh.* 5. 7. *Phil.* 2. 6. *Rom.* 9. 5. *Joh.* 10. 30. *Tit.* 2, 13.

13. and 1 *Joh.* 5. 20. Every one of which Texts, the Dr has (I think) clearly shown, in his *Scripture-Doctrine* and in his *Answer to Mr* Nelson's *Friend*, to be entirely *beside* your Purpose. Which least your Reader should *remember*, you barely *enumerate* the Texts, and wisely *omit* to set down the *Words themselves*.

1 *Joh.* 5. 7. *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and these Three are One: And there are Three that bear Witness in Earth*, &c. Upon this Text; besides that the Word [ἓν *One*,] signifies only *One Testimony*; the Dr has shown at large, (in his *Letter to Dr Wells*, *pag.* 42; and in his *Reply to Mr Nelson's Friend*, *pag.* 207;) that the *whole 7th verse*, and the words [*in Earth*] in the *8th verse*, have never yet been found in *ANY ONE Greek Manuscript*, (though Dr *Mills* and *Beza* and Others, by a Mistake now well-known to all Learned Men, suppose that they had;) nor were they ever cited in the Genuine Works of *Any One* Greek Father; and accordingly in the first *English* Bibles after the Reformation, they were fairly printed in a *different Character*, as not of the same Authority with the rest of the Text: Till at length That Distinction, without any Authority (that I know of,) came to be neglected. All This, you entirely conceal from your Reader; Though the *Evidence* of what the Dr alleged to prove this Text not genuine, was such, as No one hitherto, has so much as *attempted* to weaken. And the Spuriousness of that Text, has since been more distinctly and most clearly set forth, in a Pamphlet entituled, *A full Inquiry into the Original Authority of That Text*, 1 *Joh.* 5, 7.

Phil.

Phil. 2, 6. *Who being in the Form of God, thought it not Robbery to be equal with God.* The words in the Original are, [*Who being in the Form of God, yet did not catch at being* (honoured) *as God*;] As the Dr has shown at large in his *Scripture-Doctrine*, *pag.* 176, and in his *Reply to Mr Nelson's Friend*, *pag.* 173. Yet This also you conceal from your Reader; as if the *Errours* of our *English* Translation, (of which All Learned Men now confess the Rendring of This Text to be One,) were the *inspired word of God.*

Rom. 9, 5. *Who is over all, God blessed for ever.* You know that the word, *God*, is wanting here in Many of the most Antient Manuscripts: And, if it be genuine, yet, in the construction of the Original, 'tis very uncertain whether it be not meant of God the *Father:* And, if it be meant of *Christ*, yet still *HE is excepted who did put all things under Christ.* As the Dr observed in his *Scripture-Doctrine*. *pag.* 87, and in his Reply to Mr. *Nelson's Friend*, *pag.* 86. Yet This also, you conceal from your Reader.

1 Cor. 15. 27.

Joh. 10, 30. *I and my Father are One.* The True Meaning of these Words, the Dr (I think) has clearly shown in his *Scripture-Doctrine*, *pag.* 100; and in his *Reply to Mr Nelson's Friend*, *pag.* 146 *and* 55. Yet This also, you take no Notice of; but leave your Reader to be deceived by the mere *Sound* of the words in *English*, without regard to the *Sense.*

Tit. 2, 13. *The glorious Appearing of the Great God, and our Saviour Jesus Christ.* These words, *The Great God*, the Dr has shown to be spoken here, of *God the Father*; In his *Reply to Mr Nelson's Friend*, *pag.* 85. Yet this also, you *depend* upon your Reader's not being aware of.

1 *Joh.* 5, 20. *This is the True God, and Eternal Life.* These words, *The True God*, the Dr has

has largely proved, (in his *Reply to Mr Nelson's Friend, pag.* 97,) to be meant, in This place, of *God the Father*. And the Rendring of the words immediately fore-going, *We are in Him that is True, Through* [not, *even in*] *his Son Jesus Christ*, is not Dr *Clarke's* only, and *agreeable to the Original*; but was so *printed* in the *Bishop's English Bible* in *Henry* the VIIIths time. Yet This also you neither make any Reply to, nor take any Notice of it; but depend wholly upon your Reader's Ignorance in these Matters.

Now, for God's sake, Sir, is This doing *Right* to the *unlearned* part of the World? Is This, seeking after *Truth* in matters of Religion? Is This, *Searching* the Scriptures, and having a just Regard to the Authority of the inspired Writings? Or would it not, even in the case of any *Humane* Writings that were of any importance, be very unreasonable; to shew an absolute *Carelessness*, whether you follow a *true* Copy or a *False* One; whether the Words be understood vulgarly in a *right* Sense, or a *wrong* One?

But it seems, " *when the Authority of One* " *Text is denied, and a contrary Translation of* " *Another is introduced*; *when various Readings* " *and Pointings are pretended in the rest*; these " (you think) are *Artifices to Darken the Light*." *Pref. pag.* 3.

What a *Misfortune* then is it, that All the *Greek Testaments* in the World were not long since destroyed! that all *Learning*, and *Skill in Languages*, has not been utterly rooted out! that there might be no other *Copy* in the World, but our present *English Translation!* that People might *bless God for it*, without *contending about divers Readings and Criticisms*; and without Danger of any *Ray of DARKNESS* breaking in from *Learning* or *Reason* or *Ecclesiastical History*, *Pref. pag.* 4.

ſtory, to diſturb the uniform *Light* of *Ignorance*, and ſhake the vulgar Interpretation of the Senſe of any Text! Is it not a *pleaſant*, (ſhall I ſay?) or rather, in ſo ſerious a Matter, is it not a very *melancholy* Conſideration; that enquiring after the *True Words* and *true Senſe* of Scripture, ſhould, in a *Proteſtant Country* and by Men of a *Learned Education*, be called *Darkning the Light*? You have heard of the Judge, who, when a Complaint was brought before him, thought the Cauſe very *Clear*, and deſired by no Means to hear any Thing on the *other Side*, for fear of *darkning the Light*. And ſhall that, which in all *other Caſes* is the moſt *ridiculouſly abſurd*, be the *only Means* of knowing the *Truth* in Matters of *Religion*? If this is to be our Method; I beſeech you, let us never more pretend to argue againſt Popery. For What Difference is there, between denying People the *Uſe of the Scriptures*, and denying them the *only Means of diſcovering the true Senſe of them*? excepting that, of the Two, it may ſeem the greater Hardſhip, to *bid* Men read the Scripture, and at the ſame Time *forbid* them to endeavour to underſtand it? The common People cannot indeed judge of Criticiſm, or of the Performances of Learned Men; And therefore Learned Men ought to be the more *Faithful* and *Plain*, in letting them know that Texts of Dubious Authority or of Dubious Meaning, are indeed Dubious; and that Opinions uncertain or hard to be underſtood, ought not to be *impoſed* upon Chriſtians as a neceſſary *Part* of their *Religion*: The doing of which, hath in all Ages been one of the greateſt Hindrances of the propagation of the Goſpel, and of the Efficacy of True Religion upon the Hearts and Lives of Men.

You allow it to be "*true indeed, that the Texts* Prof. p. 5.
"*which Dr* Clarke *cites, do prove that our Lord and*
"*Saviour Jesus Christ is in a certain sense (well*
"*known and owned by all Christians)* subordinate
"and inferior to the Father; *that he has* re-
"ceived Authority and Power from him; *and*
"*that he* acts according to the Will of the Fa-
"ther; mediates and intercedes with him on
"our Behalf; *and the like. But there is* (you
"say) *one plain Distinction, well known amongst*
"*Christians also, which shows that these Texts* ——
"*make nothing for what Dr* Clarke *contends for.*
"*This Distinction the Dr has quoted from* Bp Bull;
"*and it is This,* 'that our Lord Christ may be
"considered in two Respects, either as *God,*
"or as *God-man and Mediator between God and*
"*Man.*" This Distinction, Dr *Cl.* did indeed quote from Bp *Bull:* But *you,* by dropping *more than one half* of his Quotation, have represented it to your Reader, as if Bp *Bull* affirmed Christ to be subordinate to the Father, only as Θεάνθρωπος, as *God-man* or *Mediator*, and not *as God.* Whereas the *Bishop* expressly affirms, not only that he is subordinate *as* Θεάνθρωπος, as *God-man* or *Mediator*; but that *as God* also, if he be considered *relatively* as *God of God*, he is subordinate to the Father; but if considered *absolutely as God*, that then the same Worship is due to Him as to the Father. Now this *Latter Distinction*, or *Sub-distinction*, (which *only* was to your Purpose, and not *that first Distinction* which you have cited,) Dr *Clarke* showed in his *Scripture-doctrine*, *pag.* 359, to be altogether *without Foundation*; and that the Passage of *Origen*, upon which the learned Bishop principally founded this Distinction, was erroneously translated; [*See Scripture-doctrine*, *pag.* 266.] Of all which, you have (accord-

ing to Cuſtom) taken no Notice. But to the Diſtinction, as *you yourſelf* underſtand it, I anſwer; that Chriſt's *Subordination* to the Father, not only as he is *Man* or Θεάνθρωπος or *Mediator*, but even in his *higheſt Capacity*; appears undeniably from *thoſe Texts*, wherein the *Father*, the *Perſon of the Father*, is ſtyled *the One God*, 1 *Cor.* 8, 6; *Epheſ.* 4, 6; 1 *Tim.* 2, 5; *Joh.* 17, 3; The *God of our Lord Jeſus Chriſt*, *the Father of Glory*, Eph. 1, 17; *The God and Father of our Lord Jeſus Chriſt*, 2 Cor. 11, 31: And from thoſe Texts, which declare that God *gave* and *ſent* his only-begotten Son; *ſent* him (ſo the Church always did and does underſtand it) *to take our Nature upon him*, (Collect on Chriſtmas-day;) *To take upon him our Fleſh*, (Coll. for 6th Sunday in Lent:) Which cannot poſſibly be interpreted but of his *Higheſt Nature*; becauſe 'tis manifeſt it cannot be ſaid that his *Humanity* was *ſent to take our Nature upon him*. And, Laſtly, the ſame Thing appears plainly from thoſe Texts, which declare that the *Holy Ghoſt*, (who never was incarnate, and in whom conſequently there is no Place for your fore-mentioned Diſtinction,) is *given* and *ſent* by the *Father*; that he ſpeaks, *not of himſelf*, but what *he hears*; that he makes *Interceſſion* for us; and That, *according to the Will of God*; &c.

Prof. pag. 8. What you ſay concerning the *Satisfaction* of Chriſt; that "*This grand Propitiation does admirably declare the Honour of God's Laws and Government, before Myriads of Angels and intellectual Creatures, that ſtand in continual Awe of Him*;" is very true: Becauſe the greater the *Dignity* is of the Perſon ſuffering, the more awful is God's Declaration of his Hatred againſt Sin, and the more adorable the Manifeſtation

festation of his Mercy towards Sinners. But then, as to the *Inference* you would draw from hence; that therefore the Person *making Satisfaction*, must be *identically equal* with Him *to whom Satisfaction is made*; just the Contrary is true. Because, to suppose God making *Satisfaction to himself*, which can be done *reputatively only*, that is, in *Words only*, but *not in Truth*; is in reality supposing *no Satisfaction* to be made *at all*, or (as your Author expresses it) 'tis *bringing it to nothing*. For, whosoever affirms the Son to be *individually* the same with the Father who sent him; does indeed in *empty Words* seem to *magnify* his Saviour, but in *Truth and Reality* reduces him to be nothing more than a *mere Man*.

"*It was formerly* (you say) *thought sufficient to* "*shew, that the Titles, Attributes, and Worship,* "*that belong to the most high God, are in Scripture* "*ture ascribed to the Son of God.*" And you cite an eminent Writer affirming, that to *each* of the three Persons "*the HIGHEST Titles* "*and Properties of God are in SCRIPTURE at-* "*tributed.*" But you did very well, not to cite the *Texts themselves* of Scripture upon this Head; because *therein* the Contrary would plainly have appeared. The *highest Titles* of God in Scripture, are; ὕψιστος, *the most High*, or *Supreme*; παντοκράτωρ, *the Almighty*, or, *Supreme over All*; εἷς θεὸς καὶ, πατὴρ πάντων, the *One God and Father of all*; εἷς θεὸς ἐξ οὗ τὰ πάντα, the *One God, OF whom are all Things*: (With several Others of the like Import, cited in Dr *Clarke's Scripture-doctrine*, Part II. §. 10.) Which are Never applied, in any Place of Scripture, either to the *Son* or *Spirit*. And those Attributes which *Are* sometimes ascribed

Pref. pag. 9.

Pref. pag. 12.

Ephes. 4, 6. 1 Cor. 8, 6.

to the *Son* or to the *Spirit*, yet are aſcribed to the *Father* in a *higher* and *more eminent Manner*. As when our Lord ſays, *There is none GOOD, but One, that is, God the Father*; (ſo *that Text* was read by almoſt all the primitive Writers; *See* Dr Clarke's *Reply to Mr* Nelſon's *Friend*, pag. 47.) And, in the Song of the Lamb; to Him that ſat on the Throne, *Thou only art HOLY*: And, *the only Potentate*: And, *who only hath Immortality*; And, *of that Day and Hour KNOWETH no one, but the Father only*: and the like. And when high Attributes are aſcribed to the *Son*, and to the *Spirit*; 'tis manifeſtly in ſuch a Manner, as implies their not being *independent*, but *derived* from the Father: As, *The Father hath* Given *to the Son, to have Life in Himſelf*: And, *All Power is* Given *to him in Heaven and in Earth*: And, *God hath* Given *him to be the Head over all Things*: And, *The Son can do nothing of Himſelf, but what he ſeeth the Father do; for what Things ſoever He doth, theſe alſo doth the Son likewiſe; For the Father loveth the Son, and ſheweth him all Things that himſelf doth*: And, the Son *knoweth all Things*, becauſe *he came forth from God*: And, *The Holy Ghoſt*, the *Comforter*, the *Spirit of Truth*, *proceedeth* and is *ſent from the Father*, and *maketh Interceſſion according to the Will of God*, and works *Miracles* and diſtributes *Gifts according to the Will of God*; And *ſpeaks, not of himſelf, but what he hears*; And is never repreſented as *ſitting on a Throne*, or exerciſing *Judgment* or *Dominion*, but always as *ſent down from Heaven* as the *Gift* and *Power* and *Witneſs* of the *Father* and of *Chriſt*. And whereas the *Worſhip* paid to the *God and Father of All*, is always *abſolute*, *ultimate* and *ſupreme*; the *Worſhip* paid in Scripture to the *Son*, is (on the contrary)

Mat. 19, 17.
Rev. 15, 4.
1 Tim. 6, 15, 16.
Matt. 24, 36.
Joh. 5, 26
Matt. 28, 18.
Eph. 1, 22.
Joh. 5; 19, 20.
Joh 16, 30.
Joh. 15, 26.
Rom. 8, 27.
Heb 2, 4,
Joh. 16, 13.
1 Pet. 1, 12.

expreſs

expreſly declared to be *To the Glory of God, the Father*; that *the Father may be glorified in the Son*; becauſe the Father has *exalted him and given him a Name which is above every Name*; and has commanded that *all ſhould honour the Son, even as they honour the Father*, becauſe *the Father has committed all Judgment unto the Son*, (that's the *Reaſon* alledged by our Saviour himſelf in that very Text,) and becauſe the Son *has waſhed us from our Sins in his own Blood, and has made us Kings and Prieſts to God and his Father*. And to the *Holy Ghoſt*, there is no one Inſtance in the whole Scripture, of any *direct Act of Adoration* or *Invocation* ever paid at all; As appears by the Texts collected by Dr *Cl.* in his *Scripture-doctrine*.

Phil. 2, 11. Joh. 14, 13. Phil. 2. 9, Joh. 5; 22, 23. Rev. 1, 5.

But "*the Son* (you ſay) *is alſo worſhipped* "*and immediately invocated in Unity with the Father, when there is no expreſs mention of his* "*Mediation*; *as* 1 *Th.* 3, 11. Now God himſelf *and* our Father, [*even* our Father,] and "our Lord Jeſus Chriſt, direct our Way unto you: *And* 2 *Th.* 2, 16, Now our Lord "Jeſus Chriſt himſelf, and God even our Father, —— comfort your Hearts." To which I reply; that (beſides that theſe Texts are eaſily underſtood by *comparing* them with thoſe before-cited;) the *different Ground* of Invocation is expreſly ſet forth in *theſe very Texts themſelves*, by the Diſtinction the Apoſtle therein uſes, that *God* is the *Father*, and the *Lord* is *Jeſus Chriſt*. Which is the ſame Diſtinction that he uſes 1 *Tim.* 2, 5, *There is One God, and One Mediatour*; And 1 Cor. 8, 6, *To us there is but One God, the Father, of whom are all Things; and One Lord, Jeſus Chriſt, by whom are all Things*. He does not ſay only, *The Father is God*; which may alſo, in a true Senſe, be affirmed

Pag. 25.

of the *Son*: But he ſays, *God is the Father*; which is the direct *Contradictory* to *Your* Notion, whoſe Definition of *God* is, that *he is* (not the *Father of all*, but) the *Three Perſons*. Which Notion if it were right, it would follow that the Apoſtle might as properly have ſaid, *to us there is but One God*, viz: *the Son*; or, *To Us there is but One God*, viz. *the Holy Ghoſt*; as, *to Us there is but One God*, viz. *the Father*. Which *latter* manner of ſpeaking, being the conſtant Language of Scripture and of the primitive Writers; and the *former* being never found either in Scripture, or in any antient Writers; this amounts to a Demonſtration that your Opinion is erroneous, and the Comment only of later Ages. And the Apoſtle's praying, in the two Texts you cite, for Direction and Comfort from *God even the Father*, and from our *Lord Jeſus Chriſt*; does no more infer an *identical Equality* betwixt them, than That other Paſſage (which you never care to cite,) 1 *Tim.* 5, 21, *I charge thee before God, and the Lord Jeſus Chriſt, and the elect Angels*, proves an identical Equality between *God* and *Chriſt* and *Angels*.

Pag. 25. You add: "*This Adoration* [to the Son,] "*is done by* Angels, *who have no need of his* "*Mediation: And though they worſhip Him who is* "*the Lamb of God to* Us, *yet not as a Sacrifice* "*for* Them, *but as the* One adorable Being *to* "*whom all Worſhip is appropriated.*" And for Proof of This, you allege three Texts; "*John* "5, 23, *That all ſhould honour the Son, even* "*as they honour the Father*;" And "*Rev.* 5; "11, 2," where the *Angels* are repreſented as worſhipping the *Lamb*; And "*Iſa.* 45; 22, "23, *I am God and None elſe,——unto Me* "*every Knee ſhall bow*, viz. at the Day of "Judgment, when *all ſhall ſtand before the Judg-*

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" *ment Seat of Chriſt,* " as St *Paul* applies That Prophecy of *Iſaiah*, *Rom.* 14; 10, 11. Now of theſe three Texts, the *firſt* proves directly the contrary to what you bring it for. For our Saviour does not ſay, as You do, that *All ſhould* therefore *honour the Son even as they honour the Father*, becauſe the Son is the *One Adorable Being to whom all Worſhip is appropriated*; but he ſays expreſsly on the contrary, that *All ſhould* Therefore *honour the Son even as they honour the Father*, becauſe *the Father hath committed all Judgment unto the Son.* Which Words being the *direct Reaſon* given by our Saviour himſelf in the very Sentence whereof you cite a Part, it was by no Means commendable for you to omit them, and give a *contrary Reaſon* of your own. The *ſecond* Text you refer to, *viz. Rev.* 5; 11, 12, you did well alſo not to cite at length; becauſe if you had recited the *Words*, every Reader would have ſeen that they are *directly contrary* to what you cite them for. For whereas you affirm that the Angels there worſhip the Lamb " *as* " *the One Adorable Being to whom All Worſhip is* " *appropriated*, and *not as a Sacrifice for them*; " the Text itſelf ſays on the contrary, that they worſhip him, not as the One Adorable Being to whom all Worſhip is appropriated, but expreſsly as Him *that was ſlain*, that was ſlain *a Sacrifice*, not indeed for *Them*, but for *Men*; for which Goodneſs of God, Angels and Men jointly return Thanks to God *which ſitteth on the Throne*, and to the *Lamb which was ſlain.* The Words are; *I heard the Voice of many Angels* —— *ſaying, Worthy is the Lamb that was SLAIN* ——; *and Glory and Power be unto* Him that ſitteth upon the Throne, *and unto* the Lamb *for ever and ever.* The *third* Text, cited by you out of *Iſaiah*, [*unto Me every Knee ſhall bow,*] is ſpoken

of *God the Father*; and shall indeed be fulfilled at the Day of Judgment, (according to St *Paul's* Application,) when *God* shall judge the World *by Jesus Christ*: And so the word, *God*, in *Rom.* 14, 11, plainly signifies *God the Father*; As Dr *Clarke* has shown in his *Reply to Mr* Nelson's *Friend*, pag. 166. But where the Scripture says that *every Knee shall bow* to Christ personally, *of Things in Heaven*, (that is, of Angels,) *and of Things in Earth, and of Things under the Earth*, (that is, of Men, quick and dead;) the *Reason and Ground* of this Worship is expressly added; that *God hath* Given *him a Name which is above every Name*, to the End *that every Tongue should confess him to be Lord, to the Glory of God the Father*, Phil. 2; 9, 10, 11.

pag. 25, 26. You add further: "*Whereas Dr* Clarke "*seems to think that the One God, who required* "*Himself to be Only worshipped*, Matt. 4, 10, "*was the Father only*; —— *the contrary appears* "——*from the Command given to the Angels*, "Heb. 1, 6, When he brought his first-begotten into the World, he said, let all the Angels of God worship him: *Which Worship* "*they paid Him upon his first coming into the* "*World*, Luke 2; 13, 14." But now, in reality; besides that the *Lord God* spoken of in *Matt.* 4, 10, is by the whole Tenour of Scripture, and particularly by our Saviour himself, *Joh.* 4, 23, plainly declared to be *the Father only*; [*The true Worshippers shall worship the FATHER in Spirit and in Truth, for the FATHER seeketh such to worship him; GOD is a Spirit, and they that worship HIM, must worship HIM in Spirit and in Truth:*] Besides this (I say,) That very Text, which you cite to the *contrary*, *Heb.* 1, 6, evidently shows the *same Thing*. For whereas *God*, even the *Father of All*,

All, was by the *Light of Nature* to be worſhipped; the *only-begotten* is here worſhipped, only by *COMMAND:* Every Knee of *Things in Heaven* bowing to him, becauſe *God* had *given him a Name above every Name.* And whereas *God*, the *Father*, was *Always* worſhipped; The *only-begotten* is here appointed to be worſhipped, from a *particular Time:* [*When he bringeth in the firſt-begotten into the World, he ſaith, let all the Angels of God worſhip him.*] Which *particular Time*, the Apoſtle in this very Chapter, in the Words immediately going before, declares to be, when *he ſat down at the right Hand of the Majeſty on High; being made ſo much better than the Angels, as he hath by Inheritance obtained a more excellent* Name *than They*; (*For unto which of the Angels ſaid he at any Time, thou art my Son*, This Day *have I begotten thee?* And the ſame Apoſtle declares again the very ſame Thing, *Acts* 13, 33, when he ſays that the words, *Thou art my Son, this Day have I begotten thee*, were Then fulfilled, when *God raiſed up Jeſus from the Dead*, and (Eph. 1, 20.) *ſet him at his own right Hand in the heavenly Places,——— and put all Things under his Feet.* Very abſurd therefore are thoſe *next* Words of yours; "*Which Wor-*"*ſhip, they* [the Angels] *paid him upon his firſt co-*"*ming into the World*," Luke 2; 13, 14." For nothing is more evident even to the meaneſt Reader, than that thoſe Words, [*a Multitude of the heavenly Hoſt, praiſing God, and ſaying, Glory to God in the Higheſt,*] do not repreſent the Angels (as you ſuppoſe) worſhipping *Chriſt* who was then born, but praiſing *God* in the Preſence of the Shepherds upon Account of the Birth of Chriſt the Saviour.

But to return to That which I began with, upon this Head. However theſe Things be,

"*it*

Pref. p. 9. " *it was Formerly thought sufficient* " (you tell us,) to allege such kind of Proofs as these. And this is a very *pleasant* Observation indeed, when the Question is about *Truth* and *Strength* of Argument. Thus, the Texts which declare God's just Power to *cast off the Nation of the unbelieving Jews*, have *Formerly* (and almost *universally*) been thought *sufficient* Proofs of *God's having from Eternity absolutely and unconditionately reprobated the greatest Part of Mankind to eternal Damnation.* Thus, St *Paul*'s affirming that the *wicked and idolatrous Gentiles* were *by Nature* (that is, in their *unconverted* State,) *Children of Wrath*, when they *walked in the Lusts of the Flesh*; has *Formerly* been thought a *sufficient* Proof, that All *Children* (meaning *Infants*,) are *so Born in Sin and Children of Wrath*, as *justly to deserve eternal Torments.* Thus, the *figurative* Expressions of habitual Sinners being *dead in Trespasses and Sins*, have *Formerly* been thought *sufficient* Proofs of Men's having *literally* no more *Freedom of Will*, or *Power to reform their Lives*, than the *Dead* have to raise themselves to *Life.* And, to mention no more Instances; the Words of our Saviour, *This is my Body*, have been *Formerly* for many Ages, and still are, in the greatest Part of the World that calls itself Christian, impiously and absurdly thought a *sufficient* Proof, that *Bread* is *literally* the *Body of Christ.* And yet in reality, there is nothing in any one of these Texts of Scripture, that would *of itself* mis-lead even the most ordinary Understanding; nor any Thing more than such *natural Figures of Speech*, as are continually understood perfectly well, without any Danger of mistaking, even by the meanest Persons, in common Conversation.

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What you allege (in your *Preface, pag.* 11,) concerning the Meaning of the Word *Jehovah*; I shall have Occasion to consider presently.

Your *Book itself* you begin, *(pag.* 1,) with affirming that the Council of *Nice* did by the Word ὁμοούσιος, mean, *of one INDIVIDUAL Substance*. Now this clear Declaration how little you were acquainted either with the Greek Language or with Ecclesiastical History, or indeed even with such modern Learned Writers, as Bp *Bull* and Others; may reasonably be supposed to have been One Reason, why Dr *Clarke's* Answer to your first Letter, was little more than a civil Desiring to forbear entring into Controversy with you. And now that you have *printed* your Letter, all reasonable Persons cannot but wonder, how a Man of your Goodness can satisfy his Conscience without *knowing at all whereof he affirms*. For, surely, 'tis not doing right to the Unlearned, to tell them, that because the *ambiguous* English Words, *of one Substance*, and the Latin Words, *unius Substantiæ*, (which *ambiguous* Translation was the first Cause of Mistake in the *Latin* Church,) may possibly signify of *one INDIVIDUAL Substance*; that therefore the Greek Word ὁμοούσιος, which is *not ambiguous*, can signify so too; and, much more, that it can signify so in the *Nicene* Creed, where the Compilers expressly explain themselves on the contrary to mean, that the Son was begotten [ἐκ τῆς πατρὸς, τοῦτέστιν ἐκ τῆς οὐσίας τοῦ πατρὸς] *of the Father, that is, of the Substance of the Father*; thereby declaring the *Substance of the Father* to be in their Opinion *the Father himself*, and consequently

Pag. 1. not *individually the Son also.* The Arguments you were preparing to bring against the Notion of *One Substance specifically* or *in KIND*, would easily have been very *strong indeed*, (not, to prove that the *Nicene* Council did not so *mean*, but to prove that their Doctrine was *False*,) if it had been meant in so *strict and proper* a Construction, as to imply that the *Son* was *self-existent* as well as the *Father*: But how that Notion *may* be understood in a Sense not repugnant to Scripture, Dr *Cl.* has (I think) shown in his *Scripture-doctrine*, *pag.* 465. However that be; what the *true Signification* of the Word ὁμοούσιος is, the same Author has largely shown in his *Reply to the Extract of the Lower House of Convocation.* The Passage of *Basil*, is decisive; *Epist.* 300, ὃ γὰρ αὐτό τί ἐστιν ἑαυτῷ ὁμοούσιον, ἀλλ' ἕτερον ἑτέρῳ, *One and the same Thing is not* Consubstantial *to itself, but One Thing is* Consubstantial *to Another.* To which I may add a very remarkable Sentence out of *Athanasius*'s Ἔκθεσις πίστεως: [ὅτε γὰρ υἱοπατόρα φρονοῦμεν, ὡς οἱ Σαβελλιοι, λέγοντες μονοούσιον, καὶ οὐχ ὁμοούσιον, καὶ ἐν τούτῳ ἀναιροῦντες τὸ εἶναι υἱον:] *We do not*, saith he, *affirm that One and the Same is both Father and Son, as the* Sabellians *do, who teach that they are One individual, and not Consubstantial; thereby taking away the Son's very Being.* Hence, the Learned Bp *Bull*; [Certè *Sabellius* ipse nunquam Filium Iubens dixisset Patri ὁμοούσιον, *sed potius* ταυτοούσιον; *Sect.* 2, *cap.* 1, § 9;] *Assuredly*, says he, *Sabellius would never have chosen to have styled the Son* Consubstantial *with the Father*; *but would rather have called them One* individually *in Substance.* There is also a very observable Passage of *Origen*, which you may do well

well to take Notice of, upon this Occasion: *Hence*, says he, *we may solve the Scruple of many pious Persons, who, through Fear least they should make Two Gods, fall into False and wicked Notions: That is, either on the one Side they deny the Real Personality of the Son distinct from the Father; and so, while they* [rightly] *acknowledge his Divinity, they* [erroneously] *make him to be in reality Nothing but a mere Name: Or else on the contrary, they* [erroneously] *deny his Divinity, while they* [rightly] *acknowledge his real Personality, and that his Subsistence* [ὐσια] *is Truly and Properly distinct from That of the Father.* I the rather mention this Passage, because it appears that Dr *Clarke* was guilty of a Mistake in the Translation he gives of it in his *Scripture-Doctrine*. And the Learned *Huetius*, in his *Origeniana*, *lib.* 2, *Quest.* 2, § 5, quite mistook this Passage also; thinking that the Words [πλέντας δὲ αὐτὸ τὴν ἰδιότητα καὶ τὴν ὐσίαν κατὰ περιγραφὴν τυγχάνουσαν ἑτέραν τὸ πατρὸς, *while they acknowledge the real Personality of the Son, and that his Subsistence is Truly and Properly distinct from that of the Father,*] expressed the Opinion which *Origen* was blaming; whereas on the contrary 'tis certain, to any one who considers the whole Passage carefully, that these Words express how far *Origen* thought those Persons were in the right, whom at the same Time he was finding Fault with upon another Account.

Καὶ τὸ πολλὲς φιλοδόξους ἐυχερῶς ταράσσον, ἐυλαβεμένους δύο ἀναγρεῦσαι θεὸς, καὶ παρὰ τοῦτο πειπόντας ψευδῆ καὶ ἀσεβῆ δόγματα, (ἤτοι ἀρνεμένους ἰδιότητα υἱῦ ἑτέραν παρὰ τὸ πατρὸς, ὁμολογοῦντας θεὸν εἶναι τ μέχει ὀνόματος παρ' αὐτοῖς θεὸν προσαγορεύομενον· ἢ ἀρνεμένους τὴν θεότητα τοῦ υἱοῦ, πλέοντας δὲ αὐτὸ τὴν ἰδιότητα, καὶ τὴν ὐσίαν κατὰ περιγραφὴν τυγχάνουσαν ἑτέραν τοῦ πατρὸς,) ἐντεῦθεν λύεσθαι δύναται. In Joh. p. 46. Huetii.

See Dr *Clarke*'s Reply to Mr *Nelson*'s Friend, p. 65.

" *The Son of God* (you say)) voluntarily " *brought himself into a State of* Subordination

and

" *and Subjection to the* Father *for our Sakes, as* " *a Mediatour between God and Man.*" And
pag. 7. again: " *The Son of God had* voluntarily ——
" *made himself subject and* subordinate *to the*
" Father, *for the carrying on this gracious Design.*"
Pref. p. 7. And again: *The* voluntary *Consent and* Agree-
' ment *of the Three divine Persons* &c." I hope, and believe, you did not here see the Consequence of what you affirm. For assuredly, upon further Consideration, you will find it to be a very *dangerous* Assertion, and, in its necessary Consequences, extremely derogatory to the Honour of God. That Christ did *voluntarily* take upon himself *the Office of a Mediatour*, that is, did with perfect Delight, and Agreeableness to his *Own Will*, fulfil the *Will of his Father* in this whole Dispensation; is certainly a very great Truth. But to say that the *Son* was *subordinate* to the *Father*, not *naturally*, as being *Begotten of Him*; but by *voluntary Agreement* only, upon this particular Occasion; is saying that the *Father* might *as well* (if they had thought fit so to agree it) have become *subordinate* and *subject* to the *Son*, and have been *sent* and been *given* by him to take our Nature upon him, and therein to have *died* for the Sins of the World. Consider, I beseech you, seriously: Is not this the *direct* and *immediate* Consequence of your Doctrine? And if it is, does it not *surprize* you? Or do you not feel, that, in any of the primitive Ages, this would have been thought the *Highest Blasphemy?* Besides: *Voluntary Agreement* supposes Two *distinct Wills* in the Persons Agreeing; and Two *distinct Wills* make Two *distinct intelligent Agents*; and Two *distinct intelligent Agents*, if *co-ordinate and equally Supreme*, (whatever be or be not supposed to be

their

their *Subſtance* or *Subſtances*,) are as clearly *Two Gods*, as *One ſupreme intelligent Agent* is *One God*.

But "*The Father, Son, and Holy Ghoſt*, (you ſay,) *having the SAME Right of Dominion over the Same Subjects, are not Three Supremes, but One Supreme.*" *Firſt*, it is without any *Colour* from Scripture, that you affirm each of the Three Perſons to have the *SAME Right of Dominion*. For the Scripture never ſtiles any other, but the *Father* only, ὕψιστος *The moſt High, and* παντοκράτωρ *the Almighty* or *Supreme Governour of the Univerſe*; The *One God and Father of All, who is above All*; *One God, the Father, of whom are All Things*; With ſeveral other the like Expreſſions, which you always induſtriouſly avoid mentioning. The *Dominion* which the *Son* hath both in Heaven and in Earth, is never ſpoken of but as *Given* him from the Father. And the *Holy Ghoſt* is never repreſented in Scripture, as ſitting on any Throne, or exerciſing any proper *Dominion* at all; but always as *ſent* or *given* of the Father. *Secondly*, ſuppoſing it true, that each of the Three Perſons had the *SAME Right of Dominion*; then, either the Three Perſons being Three *diſtinct Agents*, (whatever were their *Subſtance*.) would be *Three Supremes*, not *One Supreme*; (and three diſtinct *SUPREME intelligent Agents* would as truly be Three *Gods*, in *One* Subſtance, as in *Three* Subſtances;) or elſe, they *not* being Three *diſtinct Agents* at all, but only different *Denominations of One and the ſame Agent*, *Socinianiſm* conſequently would be the true Chriſtian Doctrine. Nor can this Argument be evaded by that *Mean Subterfuge*, of our being *ignorant of the Nature of God*. For whatever Propoſition pag 10.

position is *demonstrated at all*, is *equally demonstrated to be True* in all *unknown* as well as in all *known* Natures. For otherwise, if any *unknown* Truth could be contrary to any *known* Truth, every Proposition of *Euclid* might in *Mathematicks* be false with regard to some unknown Essences; and *Transubstantiation* might be true in *One* Nature, though not in *Another*; and we might be deceived in our Proof of *every one of the divine Attributes* both *natural* and *moral*, upon Account of the Incomprehensibleness of the Nature of God; And so the whole Foundation both of all *Knowledge* and of all *Religion*, would be removed at once.

pag. 9. But to proceed: "*By the Word* God, (you say,) "*we mean the Divine Essence* or *Substance*." Not so; But we always mean *Him*, whose That Essence or Substance is. The Word *King*, does not signify the *Essence* or *Substance* of the King; but it signifies the *Person Himself*, who by his *Essence* is a *Man*, and by his *Dominion* is *King*. Thus likewise the Word *God*, in the *Theological* Sense, the *supreme Lord and God of the Universe*, does not signify the *Essence* or *Substance* of God; but it signifies the *Person himself*, who by his *Essence* is in himself absolutely *a perfect Being*, and by his *Dominion*, *Power*, and *Authority*, is the *God and Father of All*. This the Dr has shown at large, in his Commentary on *Matt.* 19, 17, in the *Reply to* Mr *Nelson's Friend*, *pag.* 39. And there is a very remarkable Passage to This Purpose, in the Learned Mr *Mede's* Discourse 35*th*, on *Jer.* 10, 11. "1, *All Men* (saith he) *by* God, *do understand* "*some* PERSON, *or a Living and Reasonable* "*Essence.* 2, *All Men will grant That which is* "God, *to be the most excellent of All* PER-

"SONS

" SONS *or Living Essences.* 3. *The Perfections*
" *of a Living and Reasonable Essence, are three-*
" *fold; in the Understanding, in the Will, in the*
" *Faculties of Working. In the Understanding, is*
" *Wisdom; In the Will, Goodness; In the Facul-*
" *ties, Power. Whatsoever therefore hath a So-*
" *vereignty in these Three, is the most excellent of*
" *Living and Reasonable Essences,*" [that is, of *Persons*, as he explained himself above.] " *All*
" *Men therefore, if they want not the ordinary*
" *Use of Reason, will assent, that under the*
" *Name of* God, *they mean* HIM to whom be-
" longs a Sovereignty of Wisdom, a Sove-
" reignty of Goodness, a Sovereignty of Pow-
" er and Might. *Thus far we agree and walk*
" *together. But the Error of the Nations hath*
" *been in the Application; namely,* to Whom *be-*
" *longed this Sovereignty; and whether it belonged*
" *to* Many, *or to* One *Alone.*

You proceed: " *Can Dr* Cl. *possibly think,* pag: 9.
" *that* a supreme intelligent Agent which go-
" verns the World, *is a Definition of the* Essence
" *of God?*" No certainly; But 'tis the Definition of *Him* whose that Essence is. And this is so plain; that you cannot express your own different Notion, without an Absurdity in the very *Terms* you use. " *By the Word* God, (you say,) *Dr* Cl. *well knows we mean the*
" *Divine Essence.*" But surely Nobody can *know*, or so much as *imagine*, so great an Absurdity. For the *Divine Essence* is (as you yourself express it in the next Sentence) the *Essence of God.* Now if by the Word *God*, you mean the *Divine Essence*; then what (I beseech you) do you mean by the *Essence of God?* Not the Essence (it seems) of *that supreme intelligent Agent which governs the World*, but the Essence of *the divine*

Essence. Is not this, admirable Arguing? and very edifying to Christian Readers? But you go on: "*He actually was the same God, before* "*ever there was a World made for him to govern;* "*and so might for ever have been the same divine* "*Essence which he is, though he had never been* "*the Supreme Agent that governs the World.*"

pag. 10. Again: "*Supremacy relating only to a World made* "*by his arbitrary Agency, does not necessarily be-* "*long to the Essence of God, and so cannot so* "*much as enter into the Definition of it.*" And

pag. 29. again: defining God to be "*the Supreme Gover-* "*nour of the Universe, is as if the World were co-* "*eternal with him.* I have already answered all This, above; and shall here only ask you this one Question: Is it any Part of the true Definition of God, to say that he is *merciful* and *good*, *just* and *righteous*? If it be, then in the same Sense wherein that *merciful* and *good*, that *just* and *righteous* Agent which now governs the World, was *merciful* and *good*, *just* and *righteous*, before the World was; in the very same Sense was he *Supreme* likewise in *Power and Dominion*. 'Tis hard to conceive, how you could really be in earnest in bringing such Arguments; But your sincere Zeal for *you know not what*, makes you think any empty Words a sufficient Proof, of what you think *ought* to be proved, whether it *can* or no.

pag. 9. But you allege further: "Jehovah, *signifies* "*the Essence of God.*" Of this, your own very next Words are a most manifest Confutation. "*Elohim God*, (you say,) *in the New Testament, is* "*the Translation of* Jehovah; —— *Rom.* 4, 3, "*Abraham believed God:*" That is, if your Observation was right, *Abraham believed* the Essence of *God*. Again: "*Deut* 6, 4, *One*

pag. 6. "*God*, or *one Jehovah*; *Which Word* (you say)

"*signifies*

" *signifies, not Monarchy or Dominion, but Essence* " *or Being*; *and that there is none besides HIM,* " &c.' Here again your own Words expresly confute themselves. For if *Jehovah* signifies *HIM*, of whom it is said that there is *None besides Him*; then 'tis plain that it neither signifies *Monarchy* nor *Dominion* nor *Essence* nor *Being*, but *HIM* whose That Essence and whose That Dominion is. Again: " *Individual* " *Essence* (you say) *is altogether a scriptural* " *Term, being the English of* Jehovah." From what has been said, 'tis evident that this is not so. The Word *Jehovah*, 'tis very probable, does indeed, by its Etymology, *allude* to the Self-existence (though it may also, as Mr *Ainsworth* observes, allude as well to the *Immutability of God's Promises*: But we allow it to allude probably to the Self-existence) or necessary Existence of God; And so likewise does the Greek, ὁ ὤν. But then, as the Greek, ὁ ὤν, does not signify the *self-existent Essence itself*, the τὸ ὄν, or the *Substance*; but *Him* [the *Person*] whose that Essence is: So likewise does the Hebrew, *Jehovah*. Wherefore, supposing the *Son* to be *that Angel of the Lord*, who in the Old Testament is styled sometimes *Jehovah* and sometimes the *Angel of Jehovah*; nothing can possibly follow from thence, but what must necessarily infer either too much for you, or too little. For his being styled *Jehovah*, will unavoidably prove, either that he was *literally* and *personally* Jehovah himself; the very *Person* of the Almighty Father, *whose* Name (and not the Name of an Essence or Substance) *Jehovah* is: Or else it will follow that he was so stiled, as being the *Representative of the invisible God and Father of all*, the *Angel or Messenger of the Covenant*, in whom the *Name and Author-*

Pref. pag. 11.

rity of God was. Thus *Judg.* 2, 1, *The* Angel *of the Lord said*, I *made you to go up out of Ægypt* —— *unto the Land which* I *ſware unto your Fathers.* And *Zech.* 12, 8, *The Houſe of David ſhall be as* God, *as the* Angel *of the Lord.* And *Mal.* 3, 1, *The* Lord *whom ye ſeek, ſhall ſuddenly come to his Temple, even the* Meſſenger [or Angel] *of the Covenant.* And in the *Revelation, ch.* 11; 1, 3, even an *inferiour Angel* is introduced ſpeaking in the Name and Perſon of God; *The* Angel *ſtood, ſaying,* —— *I will give Power unto* MY *Two Witneſſes*, &c. Nay, when the *Repreſentative* of God was a falſe and forbidden one, as in the Inſtance of the *Golden Calf*; yet the Expreſſion is, *To Morrow is a Feaſt to the Lord,* יהוה to *Jehovah*, Exod. 32, 25.

pag. 3. In ſome Places, you declare you "*do fully believe three Perſons REALLY diſtinct one from another*:" That you "*find in Scripture a REAL Diſtinction of Three*:" There *pag.* 10. *pag.* 11. being *Aliquid reale poſitivum*" [ſomething REAL and poſitive,] "*that does eminently diſtinguiſh each One of the Three from the Other Two*:" And you cite, with Approbation, an eminent Writer affirming, that "*theſe Three are ſpoken of with as much Diſtinction from one another* in Scripture, *as we uſe to ſpeak of Three diſtinct Perſons.*" Yet at the *Pref. pag.* 12. *pag.* 3. ſame Time, you contend for "*One INDIVIDUAL Subſtance*," in Contradiction to yourſelf; and in direct Contradiction alſo to the *Council of Nice*, who (to expreſs the *Son*'s being derived from the *Father* as * *One Light* [not, as *The Light*] is derived from *Another Light*,) uſed the Word ὁμοούσιον *conſubſtantial*, in Oppoſition to ὁμοιούσιον or ταυτόσιον, which ſignifies *of One INDIVIDUAL*

* *See Dr* Clarke's *Reply to Mr* Nelſon's *Friend, pag.* 158.

DUAL Substance. And you are very earnest about " *individual Essence*," and " *singular Essence*; " of which there are no Footsteps in Scripture. And your *whole Argument*, (as I have largely shown above,) if it proves any Thing, proves that the Son is *in no Sense* (whatever the Word *Person* be understood to signify, more than the mere relative Denominations of one and the same Person sustaining different Titles or Characters;) I say, your whole Argument tends to prove, that the Son is *in no real Sense* a *distinct Person* from the *Father*. And then you approve of the School-manner of speaking, that " *the Three Persons* " *are, Tres MODI subsistendi, Three MODES of* " *subsisting*; " and yet you " *abhor such a* " *Thought*, " as to *intend* Modes indeed, when you *say* Modes; but you use the Word *analogically*, that is, without any Meaning at all: Whereas Bp *Bull* clearly acknowledges that [*res Singularis per se subsistens, in rebus intellectu præditis idem est quod Persona*,] an *individual Thing* (or *Being*,) *subsisting by itself, is, in Things indued with Understanding, the same as Person.* And in Order to support all this strange *Confusion*, (for which there is no Manner of Ground in *Scripture*,) you think it sufficient to *Repeat over and over again* a mere *Jargon* of *Words* out of the *School-men*; not indeed *Words*, but *mere Sounds* without any Sense or Signification at all. Such as; " Amongst us Men, *Personalitas est* " *Distinctio unius ab omnibus aliis in eâdem Natu-* " *râ specificâ*, " [*i. e.* Personality is the Distinction of One from all Others in the same *specifick* Nature:] But " the three Persons, " a " *Real* Distinction of Three in the *singular* " Essence of *God*, (in the *individual* Essence of God, " *so you express it in the same Page*,) are

Pref. pag. 11. *Book, pag.* 10.

Defens. Sect. 2. *cap.* 9. § 11.

pag. 10.

pag. 11.

pag. 10.

[" *Tres Modi subsistendi*, Three *Modes* of subsist-
" ing;" yet not Modes " *univocally*," but
" *analogically*." For, " *Officium & Usus Modi*
" *est, non componere, sed distinguere; Sic etiam*
pag. 11. " *Modus subsistendi in Deo non componit, sed di-*
" *stinguit unam Divinam Personam ab aliâ*," [*i. e.* " The Office and Use of a Mode, is not to
" compound, but to distinguish; So also a Mode
" of subsisting in God, doth not compound,
" but distinguishes one divine Person from An-
" other;] " So it is, *Modus eminentialis*, an emi-
" nential Mode." Again: To these Words of the Doctor, *if the Titles and Attributes were spoken of One and the Same individual Subject, it would follow, (the Father being that whole Subject,) that the Son were nothing else but the Father himself*;
pag. 21. the Reply you make is, " *Ut Persona distingui-*
" *tur ab Essentiâ, sic Proprietates Personales distin-*
" *guuntur ab Essentialibus*," [*i. e.* " As the
" Person is distinguished from the Essence,
" so the personal Properties are distinguished
" from the essential Ones:"] And upon this Distinction you allege, that " the *Titles*
" *and Attributes mentioned in the Texts before-*
" *cited, are* essential" [*not* personal;] " *be-*
" *longing to the Deity or divine Essence, and so to*
" *Father, Son, and Holy Ghost*:" That is to say; the Words *I*, and *Me*, and *Him*, and *He only*; are not (you think) *personal*, but signify *each* of them the *Three* whole Persons of Father and Son and Holy Ghost. Again:
" *Credimus unam eandemq; Personarum, licet plu-*
pag. 21. " *rium, infinitam Substantiam seu Essentiam; Pa-*
" *ter totam essentiam divinam possidet, totam ta-*
" *men & Filius, & Spiritus sanctus:*" [*i. e.*
" We believe One and the same infinite Sub-
" stance or Essence of the several Persons; The
" Father

" Father poſſeſſes the whole divine Eſſence, " and yet the Son alſo poſſeſſes the Whole, and " the Holy Spirit the Whole. "] And again: " *Juſtice, Holineſs, Goodneſs, and other Attri-* pag. 34. " *butes of God, are* Really *his Eſſence, and not* " *diſtinct from it, but only in our Conception:* I am " Underſtanding, *ſaith God, Prov.* 8, 14; *and* " God is Love, 1 Joh. 4, 8; " (As if *Salomon* and St *John* meant literally that *Underſtanding* or *Love* was a *Subſtance.*) " *Cave ſis ne Perfec-* " *tiones Dei cogites eſſe Accidentia, aut diſpoſiti-* " *ones quaſdam ab Eſſentiâ verè diſtinctas, eam lem* " *acceſſu ſui modificantes; uti id obtinet in Crea-* " *turis, quæ recipiendo Adjuncta quædam in ſeſe,* " *eo ipſo majorem quaſi Perfectionis gradum conſe-* " *quuntur, dum acquirunt quod in ſeipſis non poſſi-* " *debant:* " [*i. e.* " Take heed leaſt you ima- " gine the Perfections of God to be Accidents, " or certain Diſpoſitions truly diſtinct from " the Eſſence, and modifying it by their Ad- " dition; as it is in Creatures, which, by re- " ceiving certain Adjuncts in themſelves, do " thereby obtain as it were a greater Degree " of Perfection, whilſt they acquire what " they did not poſſeſs in Themſelves. "] You acted very judiciouſly, in for- bearing to tranſlate theſe *Admirable School-Axioms* into Engliſh; For undoubtedly they convey into any Man's Mind juſt as much Senſe, and are juſt as intelligible, in any *un- known* Language, as in any *known* one. But, that which is more material, and worthy of your more ſerious Conſideration, is; whether theſe dark ſcholaſtick Notions which you are ſo fond of, be not more agreeable to ſome of the Doctrines of *Valentinus*, than to the plain and eaſy Expreſſions of Scripture. Some of the Notions of *Valentinus* are thus expreſſed by

Ptolemæus, —— Nominibus & Numeris Æonum distinctis in Personales Substantias, sed extra Deum determinatas; quas *Valentinus*, in ipsâ summâ Divinitati, ut sensus & affectus & motus incluserat. *Adverf. Valentin.* § 4. [*And does not* Irenæus *allude to this, when he saith*; Unum eundemq; omnium Deum *PATREM* laudantium, & *non Alium atq; Alium*, neq; ex diversis Diis aut virtutibus Substantiam habentem. *Lib.* 2. *cap.* 2. § *ult.*?]

Et tamen quem solum volunt, dant ei secundam in ipso & cum ipso Personam, Ennean, quam & Charin & Sigen insuper nominant. § 7.

Parit—— Sige; & quem parit Nus est, simillimum Patri & Parem per omnia. *ibid.* [ἀποκυῆσαι Νοῦν, ὅμοιόν τε καὶ ἴσον τῷ προβαλόντι. *Apud Irenæum lib.* 1, *cap.* 1.]

Tertullian: *Ptolomy*, saith he, *distinguished the Names and Numbers of his Æons into personal Substances, extrinsic to the Deity*; *which* Valentinus *supposed to be internal within the Deity itself, as certain Modes, Affections, or Powers.* Again: *Which* [*First Principle*] *though they affirm him to be Alone, yet they suppose there is in and with him a second Person, which they call Mind or Understanding, and also Love, and Silence.* And again: *Silence*, saith he, *brings forth*; *and the Mind which She bringeth forth, is in all Things like and equal to its Father*, [*to him that emitted it or produced it out of Silence.*] As these blind Notions of the *old Heretick*s, whom *Irenæus* somewhere describes as *Phantasma habentes Idololatriæ*, and to whom St *John* not improbably alludes when he says, 1 *Joh.* 5, 21, *Little Children, keep yourselves from Idols*; so (I cannot but think) the no less blind Notions of the *modern School-men* (whose Understandings were clouded with a dark impenetrable Mist of false Metaphysicks,) have been extremely injurious to the *Simplicity and Plainness* of the Gospel of Christ, and one of the great Hindrances to its Propagation in the World.

pag. 13. But "*We can never* (you say) *argue* what may be "*or* may not be *in such an incomprehensible Na-*

"*ture*

" ture [as That of God,] *any otherwise than by*
" *the Scripture-Revelation-*" For " *How knows* pag. 17.
" *he what* must needs be *or what* cannot be, *in*
" *an Essence which he cannot understand?*" And pag. 21.
" again: *Whether this be so, or no, we must*
" *argue from Scripture, which is designed for our*
" *Understanding; and not from the divine Essence,*
" *considered in itself, which no humane Understand-*
" *ing can search into.*" I answer, *First*; This is the *very Thing* the Dr contends for, and seems to have been the Design of his whole Book, to shew that all Questions of this Kind ought to be determined by *Scripture*, and not by the absurd *Metaphysicks of the School-men.* But *secondly*; The *general* Proposition, in the *Manner you express and apply it*, is by no Means true, that we can *never* argue what *may be* or *may not be* in an incomprehensible Nature or Essence. For though in such a Nature there may be, and certainly are, *many* Things which we neither know nor understand at all; yet it may be, and is, nevertheless certainly true, that we are very capable of knowing, that *some* Things *must necessarily be*, and *other* Things *cannot possibly be*, even in the most *incomprehensible* Nature. Properties that destroy each other, we are sure, *can* no more belong to any *unknown*, that to any *known* Essence. Upon this Foundation, the same *Attributes* of God, which are *declared* in *Scripture*, are *demonstrable* also by right Reason; His *Immensity*, his *Knowledge*, his *Justice*, his *Goodness*, and the like. And if this be so: what Reason is there, why the *Incomprehensibleness of the divine Essence* should be alleged against the Evidence of *One* Attribute *only*, the *Unity* of God, his *personal Unity*; when it is not allowed to be of any Weight against the Evidence of *any other personal Attribute*, his

personal

perſonal Underſtanding, Knowledge, Power, Goodneſs, or the like? Theſe Attributes you love
pag. 21. indeed to call *Eſſential*, rather than *Perſonal*: But, 'tis evident, they are as truly *Perſonal*, as *Eſſential*; For no reaſon can be given why, to *Underſtand*, to *Know*, to *Will*, to *Act*, are not as properly *perſonal* Powers, as to *Beget*.

The Two Texts, *Rev.* 1, 8, *I am Alpha and Omega, the Beginning and the Ending, ſaith the Lord, which is and which was and which is to come, The Almighty:* And *Rev.* 11, 17, *O Lord God Almighty, which art and waſt and art to come:*
pag. 17, 21, & 39. Theſe two Texts you cite Three ſeveral times, as clearly and undoubtedly ſpoken of the *Son*; without taking the leaſt notice of, or attempting to anſwer the Arguments, by which the Dr proved (in his *Scripture-Doctrine*, *pag.* 62 and 66,) that they are certainly ſpoken of the *Father* only. This is not uſing your unlearned Reader fairly.

pag. 25. The Texts, 1 *Th.* 3; 11, 12; and 2 *Th.* 2; 16, 17; and *Rev.* 5; 11, 12; I have conſidered *above*; *pag.* 149, and 151.

pag. 26. The Texts, *Heb.* 1, 6; and *Luke* 2; 13, 14; I have alſo conſidered *above*; *pag.* 153.

pag. 35. You cite the Text, *Matt.* 19, 17, *There is None Good, but One, that is, God:* without taking the leaſt Notice of, or attempting to anſwer, the Arguments which the Dr alleged at large upon That Text, to prove that the Words were all *Perſonal*; in his *Reply to Mr Nelſon's Friend*, *pag.* 39. 'Tis a very eaſy Method of arguing indeed, to repeat the *Concluſion* perpetually, and as conſtantly leave the *Pre-*

Premiſes, upon which That Concluſion depends, to ſhift for themſelves.

You " *cannot but fear* (you ſay) *that This*," [worſhipping the Father as the One Supreme God, and the Son as Mediatour only,] " *is the* " *Reviving the Doctrine of Dæmons.*" What Similitude This Doctrine has to the Heathen-Doctrine of Dæmons, St *Paul* tells us plainly enough, 1 *Cor.* 8, 5, *There be that are called Gods, whether in Heaven or in Earth, (as there be Gods many and Lords many:) But to Us there is but One God, the Father, of whom are all Things, and we in Him; and One Lord, Jeſus Chriſt, by whom are all Things, and we by him.* And again: *Eph.* 4, 4, *There is One Spirit, —— One Lord, —— One God and Father of all, who is above all and through all and in you all.* And again, 1 *Tim.* 2, 5, *There is One God; and One Mediatour between God and Men, the Man Chriſt Jeſus.* See Mr. *Mede*'s Comment on the former of theſe Texts, in his Diſcourſe on 2 *Pet.* 2, 1; cited in Dr *Clarke*'s *Scripture-Doctrine*, *pag.* 5. pag. 36.

But " *you cannot but fear —— that we may go* " *on to the Worſhip of Angels, Archangels,* " *Thrones, Principalities,* &c. *according to their* " *reſpective Characters, Powers, and Offices.*" For, pag. 36.

" *as the Son of God receives a higher Worſhip up-* " *on the Account of his higher Actions and At-* " *tributes relative to Us, ſo may Archangels and* " *Angels receive a lower Worſhip upon the Ac-* " *count of their inferiour Actions and Attributes* " *relative to us.*" And " *What will hinder the* " *Angels, when preſent in our Aſſemblies, from* " *being the Object of our Worſhip, as commiſſioned* " *Guardians, upon the Account of that Character* " *and Relation that they have to Us, which is* pag. 37. pag. 38.

" *made*

" *made the Ground of our Worſhip? And where* " *ſhall we ſtop?*" You know, Theſe Queſtions have been Often anſwered: And therefore you
Pag. 36. add: " " *To This it has been anſwered on behalf* " *of Dr.* Clarke, *that theſe Angels and Arch-* " *angels are Creatures* ἐξ ὐκ ὄντων. " But did you never hear of any *Other* Anſwer? Did you never hear of an Anſwer made *By* Dr *Clarke* in his own Books, as well as of Anſwers made *For him?* Did you never hear, that God has * *commanded*, that to the *One* only *Mediatour* of His *Own* appointment, *every Knee ſhould bow*; and that He has expreſsly *forbidden* the paying of Worſhip to *Angels* or any *Other Mediatours*, whom Men (contrary to the Command of God) ſet up for *Themſelves*, by *Will-worſhip* and *Voluntary Humility*, *intruding into thoſe Things which they have not ſeen, vainly puft up by their fleſhly Mind*; *and not holding the HEAD, &c?* I am apt to be afraid, that Mens *changing* at any time (upon their own Hypotheſes) the *Manner* of *Worſhip* expreſsly *appointed in Scripture*, ought rather to be ſuſpected as a breaking of the Fence, and a giving

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* Τὸ δ' αὐτὸ καὶ περὶ τῶν ἄλλων ἐροῦμεν, ἀπαιτοῦντες ἀπόδειξιν περὶ τοῦ δεδόσθαι αὐτοῖς ἀπὸ τοῦ ἐπὶ πᾶσι θεοῦ τὸ τιμᾶσθαι. Ἐὰν δ' ἡμῖν ἀνθυπορέῃ τὸ παραπλήσιον περὶ τοῦ Ἰησοῦ, ἀποδείξομεν ὅτι ἀπὸ θεοῦ δέδοται αὐτῷ τὸ τιμᾶσθαι ἵνα πάντες τιμῶσι τὸν υἱὸν, καθὼς τιμῶσι τὸν πατέρα. *Origen. contr. Celſ. lib.* 8. That is: *We demand of* Celſus *concerning thoſe* [*Damons and Heroes which they worſhip,*] *what Proof they have that the Supreme God hath appointed them to be worſhipped: And if, in Reply, they put to* Us *the ſame Queſtion concerning* Jeſus; *we can ſhow that God Hath appointed Him to be worſhipped*; " *That all Men ſhould honour the Son, even as they honour* " *the Father.*" And *Cyprian*, De Bono Patientiæ: *Pater Deus* præcepit *filium ſuum adorari*; i. e. *God the Father hath* Commanded *that his Son ſhould be worſhipped.*

giving occasion for the introducing of Other Errours than careless and ignorant Persons are aware of. *False Worship*, is either the giving That religious Honour to a *False God*, which belongs only to the *True God*; or the giving That religious Honour to a *Fictitious Mediator* or *Mediators*, which is due only to the *True Mediator*. *Mediatorial religious Worship* cannot be paid to *God Himself*, neither absolutely, nor as united to any Other Being or Person whatsoever. Either therefore *Mediatorial Worship* ought not to be given to *Christ* at all; or the doing of it must be grounded upon the *Command of God*.

But the *Generation* of the Son, you are sure, is by "*Necessity of Nature*": And, "*Generation is Necessary to the Divine Essence, as much as Understanding and Intellect can be*". Surely, it is somewhat too presumptuous to be peremptory in This; if you consider what *Reason*, *Scripture*, and *Antiquity* say concerning this Matter. In *Reason*; if *Generation* was *Necessary* to the Divine Essence, there would be no Limitation of the *Number* of Persons so generated. In *Scripture*; the *Begetting* of the Son, is always mentioned as an *Act* of the Father; And if it were *Necessary*, an *Act* it could not be; For *Action* and *Necessity* are *contradictory* Ideas. Whatever *Acts* by *Necessity*, does not truly *Act*, but is indeed only *Acted upon*. Whatever is *Necessary to the divine Essence*, is no *Act* of *God*, but is the *Result* of that *Necessity of Nature* by which he *Exists*. The *Omnipresence* of God, the *eternal Duration of his Being*, his *Understanding*, his *Knowledge* of every Thing, are not *Acts* of God, because they depend not upon his *Will*, but arise from the same *Necessity*

pag. 36. pag. 37.

ty as his *Existence itself:* But whatever is an *Act* of God, whatever can with Truth be affirmed to be *Done* by Him, must be an Act of his *Will*; because 'tis *Will* only, that constitutes and denominates an *Agent*. So that if the *Will* of the Father was not concerned in the Generation of the Son, it would not be a true Affirmation that the *Father begat the Son*, any more than it can truly be said that he *begat* or *gave Being to* his own *Reason or Understanding*; But, on the contrary, the *Father* and the *Son* would Both be as equally *self-existent*, as 'tis equally necessary for God to be an *intelligent Being* and to *Be at all*. Lastly, as to *Antiquity*; the Doctor has (I think) shown clearly in his *Scripture-doctrine*, pag. 280, that almost all the antient Writers of the Church, are in this Point clearly and professedly against you. And yet, without taking the least Notice of any of these Things, you write as if you had never *heard* there had been any Controversy about this Matter, or had not so much as *read* the Arguments alledged in the Books you write against.

St *Austin's* quibbling Question upon this Head, *Utrum Deus Pater sit Deus volens an nolens*, [whether God the Father himself be God *with* or *without* his own *Consent*;] is strangely beside the Purpose. For the Question is not, whether the Son was begotten *with the Consent* of the Father; (as the *Sun* rises and sets with the *very good Liking and Consent* of *Men*; and as God's *Omnipresence* and *Eternity*, which are by *Necessity of Nature*, are *well-pleasing* to him;) but whether the Son was begotten, [θελήσει, θελήματι, *voluntate*,] by an *Act* of the Father's *Will*.

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The Text, *Matt.* 4, 10, *Thou ſhalt worſhip the Lord thy God, and HIM only ſhalt thou ſerve*; you refer to again, and depend upon it as "*one of the moſt unanſwerable.*" And yet nothing can be more evident, than that this Text either proves *nothing to your Purpoſe*, or proves *too much*. For, either the words, *Him only ſhalt thou ſerve*, are *not excluſive* of the Lawfulneſs of ſuch ſubordinate Worſhip, as is *juſtly* due to Chriſt, [*Dan.* 7, 14; *Phil.* 2; 9, 10,] though *moſt unjuſtly* claimed by the Devil: And then this Text proves *nothing to your Purpoſe*. Or elſe the Words [*him only ſhalt thou ſerve,*] are *excluſive* of the Lawfulneſs of all ſubordinate Worſhip; And then the Text will prove *too much* for your Purpoſe: For then it will follow, that Chriſt, if *Any* Worſhip is due to him *at all*, muſt be *HE*, muſt be *that very Perſon*, of whom the Law ſays, *him only ſhalt thou ſerve*: Becauſe the expreſs Words of the Text are, not, His *Eſſence*; not, his *Subſtance*; not, his *Being*; but *HIM*, his *Perſon*, Him *only ſhalt thou ſerve.* pag. 38, and 23, and 25.

When the Devil alledged, in order to have Worſhip paid him, that he had a Dominion given him over all the Kingdoms of the Earth; the Senſe of our Lord's Anſwer is, that he knew nothing of any ſuch Dominion given to Satan or any one elſe, nor had ever heard of any other Command than This, *Thou ſhalt worſhip the Lord thy God, and Him only ſhalt thou Serve.* Does this at all prove, that *God* could not give to *Chriſt* a *real* Dominion, and *command* that at *his* Name every Knee *ſhould* bow? *See above, p.* 138.

Pag. 38. " Joh. 5, 18, *The Jews sought to kill him,* " *because he said that God was his Father* [πατέρα ἴδιον,] *making Himself equal with God:* " Which Inference (*you say*) had had no Pre- " tence, if it had not been a *KNOWN* Thing, " that the Son of God was of the same Es- " sence, and so equal with the Father." It was reasonable to expect, that you should here have taken *some Notice* of a *large Dissertation,* which Dr *Cl.* wrote upon this Text, in Answer to a Supposition (not much unlike to *yours* in this Place) made by Mr *Nelson*'s Friend, *viz. that the Jews MUST have had a Notion* &c. But you think (it seems) that the bare *Repetition* of an Assertion, though never so absurd, is a sufficient Answer to all the *Reasons* in the World.

Reply to to Mr *Nelson's* Friend, Pag. 132.

I Have now gone through your Book, without omitting any Thing I was sensible could by any reasonable Person be thought at all material.

I shall conclude with taking Notice of *Two* very remarkable and important Passages in your Preface.

The *One* is as follows: " *This Revelation* [which God has made to us in the New Testament,] " *is* (you say) *particularly for the Use of* " *Man, that we might address ourselves* to *the* God " and Father *of our Lord* Jesus Christ, *for the* " Spirit *of Revelation in the Knowledge of Him,* " Eph. 1, 17. *And our Creeds and Forms of* " *Worship* are *composed agreeably to this Manife-* " *station of the Trinity. We are to draw near* " TO *the* Father *of our Lord Jesus Christ,* " *and*

Pref. pag. 6.

" *and, in Him, Our Father*; THROUGH *the* " *Merits and Mediation of* his only Son *our Sa-* " *viour*; BY *the Help and Assistance of* His " Holy Spirit *which he has given us.*" Never was there a truer Representation made, of the Directions the Gospel gives us in this particular. And had you kept uniformly to this; I dare say, there could have been no Controversy betwixt you and Dr *Clarke*. Our Saviours Direction to his Disciples, was; *When ye pray, say, Our FATHER.* The Practise of the *Primitive Church* in the Three first Centuries, (as appears by the **Passages* cited in the Doctor's *Scripture-Doctrine*, Part II, § 44,) was to direct their Prayers uniformly to *God, the Father*, through his Son *Jesus Christ*. Even in the former Part of the *fourth* Century, it does not appear (notwithstanding the growing Disputes about speculative Matters,) that there was yet any thing more put into their publick Liturgies, than the general Doctrines of Christianity in which All agreed. In the 3*d* Council of *Carthage*, to prevent Innovations then arising, it was decreed, that *when the Priest stands at the Altar, he should direct his Prayer* Always *to the Father*. At *this Day*, the Church in her solemn Exhortation to Priests at their Ordination, directs them to *pray continually* TO *God the Father*, BY *the Mediation of our only Saviour Jesus Christ*, FOR *the heavenly Assistance of the Holy Ghost*. The same

Ut cùm ad Altare assistitur; *Semper* ad *Patrem* dirigatur Oratio. *Can.* 23.

* To which may be added that of *Irenæus*, lib. 4. cap. 33. *In Deo Omnipotente, per Jesum Christum, offert Ecclesia*; " The Church puts up her Prayers to God Almighty, through Jesus Christ."

Direction is actually observed in much the greater part of the whole Liturgy, (that is, in *every* part where either the *Compoſition* or the *Expreſſions* are *antient*;) as the Dr has ſhown in his *Scripture-Doctrine*, *Part* III, *ch.* 1, § 4.

In omnibus Catholicæ Eccleſiæ Liturgiis hodieque —— preces pleraſq; ad ipſum [*Patrem*] dirigimus *Sect.* 2. *cap.* 9, § 15.

The Learned Bp *Bull*, takes Notice with great Approbation, that *even at this Day, in all the Liturgies of the Catholick Church, MOST of the Prayers are directed to God, the Father.* And again: "*It is to be obſerved* (ſays he,) "*that in the* Cle "mentine *Liturgy, ſo called, which is by the Learn-* "*ed on All Hands confeſſed to be very antient,* "*and to contain the Order of Worſhip obſerved in* "*the Eaſtern Churches before the Time of* Conſtan- "ſtine, ——*all the Prayers are* directed *to* "† GOD, *in the* Name of "his Son *Jeſus Chriſt*; *As* "*they are* (ſays he,) *God be* "*praiſed, in our Liturgy.*"

In his Diſcourſe concerning the Exiſtence and Nature of Angels.

† That is, to the *Father*; as appears by the following Words, *HIS Son.*

And you your ſelf plainly acknowledge the ſame thing, when (in the Paſſage I now cited) you ſay, "*Our Creeds and Forms of Worſhip are*" [generally indeed they *are*, and you here unawares clearly ſhow that you naturally thought they *ſhould* uniformly be] "*compoſed* "*agreeably to this Manifeſtation of the Trinity*;" *viz.* that "*we are to draw near* TO *the* Father "*of our Lord Jeſus Chriſt, and, in Him, Our* "*Father*; THROUGH *the Merits and Mediati-* "*on of* His only Son *our Saviour*; BY *the* "*Help and Aſſiſtance of* His Holy Spirit "*which he has given us.*" Had this great Foundation been regularly kept to; the very Root and Spring of all Controverſies and Diſputes

ſputes of this Kind among Chriſtians, had been entirely cut off. For whether the *Son* and *Holy Ghoſt* be *equal*, or *not equal*, to the *Father*; whether they be *the ſame*, or *not the ſame*, with the Father; whether they be *really diſtinct Perſons*, or *not really diſtinct Perſons*, but only *Modes* or *Powers*, improperly called Perſons; whether the Son be *conſubſtantial* to the Father, or *not conſubſtantial*; whether *conſubſtantial* ſignifies *Individuality of Subſtance*, or only *Derivation of one Subſtance from Another*; and which way ſoever innumerable other ſuch Queſtions be determined; yet, to worſhip uniformly *the One God, the Father Almighty*, even *our Father which is in Heaven*, through the Interceſſion of *his only Son our Lord Jeſus Chriſt*, in the Manner the Scripture directs; and, with regard to the Nature of the *Son* and *Holy Spirit*, not to be wiſe above what is written, but to confine our ſelves (at leaſt in *Creeds* and publick *Prayers*) to the clear and uncontroverted *Expreſſions of Scripture* concerning *Them* and the *Honour* due unto them; This (I ſay) is undoubtedly, upon all poſſible Hypotheſes, *right* and *ſufficient* in Practiſe, without Any Danger of Errour or Miſtake; being what All ſincere Chriſtians might eaſily and moſt ſafely agree in; and indeed all that they promiſe at their Baptiſm: Whereas All *Determinations* beyond theſe clear Truths, and All publickly impoſed *Practiſes*, built upon ſuch Determinations, Always have been, and cannot but be, Matter of *Diſquiet to the Conſciences of many pious Perſons*, and (unleſs Men be too careleſs and indifferent with Regard to Truth or Errour in Religion) will unavoidably in their Conſequences be the Cauſe of *Diſputes* alſo and *Contentions in the Church of God*.

In former Ages, from the Time of the Council of *Nice* to the Reformation; and generally also in the reformed Churches; no Errour has been accounted more odious, than that of denying the *Real Personality* of the *Son* and *Holy Spirit* distinct from the *Father*. But of late Years, many very learned and eminent Men have in their Writings inclined to an Opinion not much unlike that of *Sabellius*; that the λόγος and πνεῦμα, the *Word* and the *Holy Spirit* of *God*, are not *Real Persons* subsisting distinctly from the Father, but *Modes* only, or *Manners* of Gods manifesting himself, spoken of *figuratively* and *improperly* as *Persons* or *intelligent Agents*. Nevertheless; however These differ in the *Premises*, (as it cannot be in this imperfect State, but Men will entertain different *Opinions*, unless by Authority they be over-ruled from having Any Opinions of their own at all; which is indeed having no Religion at all;) yet in the *Conclusion*, which is of *more Importance* as relating more immediately to *Practise*, they must of Necessity, in Consequence of their own Doctrine, agree with Dr *Clarke* as to the main Issue of this whole Question. For *if* the *Son* and *Holy Spirit* of God be *Real Persons* subsisting distinctly from the Father, then it is evident that they must of Necessity be *subordinate* to him; and if so, 'tis also no less evident that whatever *Honour* is paid to them, must of Necessity be as *subordinate*, as are their *Persons* or *Offices* respectively. But *if*, on the other Side, they be not *Real Persons* subsisting distinctly from the Father, but only *Modes* of God's manifesting himself to the World, how *eminential* soever those Modes be; then it follows of Necessity, that the *Son*, having *no real and true Personality* any otherwise

wise than as being *incarnate*, can no otherwise be an Object of Worship, than as a *Man* in whom God dwells and manifests himself after the highest and most exalted Manner: And the *Holy Ghost*, having *no real Personality at all*, as not being an *intelligent Agent* really distinct from the Father; cannot, properly, be an *Object of Worship at all*, because *Person* only, (in the *real* and not *scholastick* Sense of the Word,) is the Object of Worship; and *Modes*, *Qualities* or *Attributes*, (how *high*, *singular*, or *eminential* soever,) such as are the *Reason* and *Wisdom* of God; however excellent and truly adorable, yet are not capable of having *distinct Application* made to them in the way of *Honour* or *Worship*, as *intelligent Agents*. Here therefore let every reasonable and sincère Person, especially every *Learned* Man, who knows what was the Practise of the primitive Church; lay his Hand upon his Heart, and say, whether this be not a Matter of Importance enough to deserve serious Consideration; and whether He does not think it *desirable*, that in every Christian Country, the Governours of the Church should, whenever it can be done in the Spirit of Peace and Meekness, review carefully the Forms of humane Composition used in the *solemn Worship* of God; especially such as are known to have been composed in the most *dark and ignorant Ages* of the Church, between the Beginning of the fourth Century and the Times of the Reformation; and endeavour to bring them *as near as possible* to the Practise of the primitive Church, and, above All, to the express Words and Directions of our Saviour and his Apostles; so as to be altogether unexceptionable to all Christians; which 'tis impossible the Doctrines and Decrees of *later Councils* can be,

without an infallible Authority. I add here the Words of a *very good Writer*: "I conclude, *says he*, with this most undeniable Truth; "that if we direct all our Praises, Prayers and "Petitions, primarily to the *Father*, through "the Merits and Mediation of the *Son*, and "by the Assistance and Guidance of the *Holy* "*Spirit*; our religious Worship will most "certainly be conformable to the Gospel-style "and Prescriptions; which, whatever Opini- "on be truest in *Speculation*, cannot but (in all "Hypotheses) be acknowledged to be *safe* and "*sufficient* in *Practise*.

Reflexions upon the present Controversy concerning the Holy Trinity.

pag. 4. The *Other* remarkable Passage I would take particular Notice of in your Preface, is This: "*The common People, whose Souls are as precious* "*to Him that purchased them, as the Souls of the* "*most learned Criticks; have not Opportunity to* "*search into, nor Ability to make a Judgment of* "*the Performances of Learned Men on either* "*Side: And it is not the Will of our Father which* "*is in Heaven, that One of these little ones should* "*perish, through Ignorance of these fundamental* "*Truths, or through Errors contrary thereunto,* "*for Want of this Kind of Learning. I cannot* "*therefore but think that He, whose Will it is* "*that the Poor should have the Gospel preached to* "*them, has given us Ways suitable to their Ca-* "*pacities, to establish them in the Truths thereof.*" This also is excellently said. But now, *what* is the true *Inference* from hence? Does it follow, (as Dr *Wells* argues in his Book against Dr *Clarke*,) that, because the common People cannot make a Judgment of the critical Performances of Learned Men, therefore they are implicitly to follow each one the Sentiments of their own Teachers? But the Conse-

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quence then is obvious and *notorious*, that All Religions are equal, and consequently no Religion true at all. What therefore must the common People, " *who are not able to contend about* " *divers Readings and Criticisms*, " do? Must they (as you well advise them,) " *bless God* " *for the good Translation of the Scripture, which* " *they have, into a Tongue which they under-* " *stand*? " Undoubtedly it is their Duty so to do: But not to lay any stress upon the Translation in such Passages, where, by the Acknowledgment of learned Men, it is confessed to be *erroneous*; or where, by the Debates of learned Men, it appears to be *ambiguous*. What then must they do, with Regard to such Points of Controversy? Must they " *answer the Pretense of Scripture*" by " *plain* " *Distinctions well known among Christians?* " But what if those *plain Distinctions*, as you call them, be *really very obscure?* as in *this very Case*, where you yourself (as I have shown * *above*,) entirely mistake the *plain Distinction* you speak of, and which you intended to cite from Bishop *Bull*. And what if a Distinction *well-known among Christians*, be yet really without any *true* Foundation? For *well-known*, is nothing more than *prevailing* or having become *customary* in particular Times or Places; Which *many right* and *many wrong* Distinctions have equally done. What then must the common People do? Must they, in the last Place, depend upon " *a plain Scripture-Argument* (alleged by some particular Writer of Controversy) " *for the* " *Truth of what they have been taught?* " But what if that plain Scripture-Argument proves altogether inconclusive? as I have here shown that *yours* really does. And why must *that which Men have been taught*, that is, whatever

Pref. pag. 4.

Pref. pag. 4 and 5.

* pag. 145

Pref. pag. 4.

Opinion happens vulgarly to prevail in any particular Time or Place, always be the Concluſion laid down, for which ſuch Proofs muſt be brought from Scripture as can be found; and not rather the *Scripture it ſelf* be impartially ſearched into, in order to find *There* what it is we ought to conclude to be the Truth? Thus there *has been* a Time, when *abſolute and unconditionate Election and Reprobation* was almoſt univerſally among Proteſtants *the TRUTH they had been taught.* And *plain Scripture-Arguments* were perpetually alledged in Defenſe of that Truth, from Texts which *generally* in the *Tranſlation itſelf*, and *Always* in the *Original*, were nothing to the Purpoſe. And when the Doctrine was ſhown to be contrary to the *Eſſential Attributes of God*, as well as to the whole Tenour and Deſign of the Goſpel; there were *plain Diſtinctions well-known among Chriſtians* to prove that the Words, *Juſtice and Goodneſs*, when applied to *God*, did not ſignify *Juſtice and Goodneſs indeed*, but *No-body knows what*, ſomething *eminential*, ſomething *tranſcendental*, ſomething whereof the Words ſpoken conveyed no Idea. Since therefore *this* Way of Reaſoning, neceſſarily ends either in an *inextricable Perplexity*, or in the *Romiſh* Concluſion, that *Religion* is nothing but what *Cuſtom and human Authority* happens to eſtabliſh; What then, (will it be asked of *Me,*) is the *TRUE* Inference which I think ought to be drawn from that excellent Poſition of yours, [*viz.* that *ſince the common People, whoſe Souls are as precious to him that purchaſed them, as the Souls of the moſt learned Criticks; have not Opportunity to ſearch into, nor Ability to make a Judgment of the Performances of learned Men on either Side; and ſince 'tis not the Will of our Father which is in Heaven, that One of theſe little Ones*

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ſhould periſh, through Ignorance of theſe fundamental Truths, or through Errors contrary thereunto, for want of this Kind of Learning; therefore it cannot be thought but He, whoſe Will it is that the Poor ſhould have the Goſpel preached to them, has given us Ways ſuitable to their Capacities, to eſtabliſh them in the Truths thereof?] If (I ſay) it be demanded, what, in *my* Opinion, is the *true* Inference that *ought* to be drawn, and *neceſſarily* follows, from this excellent Poſition of yours, which I think to be indeed one of the *great and moſt fundamental* Truths of Religion: I anſwer; it ſeems to Me to follow, that the common People, according to the true Deſign of the Goſpel of Chriſt, are to place their Religion, not in adhering to the Notions of any particular *Party* of Men, or of any particular *Place* or *Time*; (which unavoidably puts All Religions upon the ſame Level:) but in adhering to *that Faith*, into which our Saviour commanded his Diſciples to be baptized; *that Faith* which was *preached* to *all Nations*, and has no Difficulty of being underſtood by *Perſons of all Capacities*; viz. that *God has appointed a Day, wherein He will judge the World in Righteouſneſs by our Lord Jeſus Chriſt*, and *reward every Man according to what he has done in the Fleſh, whether it be good, or whether it be evil:* That, therefore, they muſt, in continual Expectation of that great Day, *live ſoberly, righteouſly, and godly in this preſent World*; *loving the Lord their God* [the one ſupreme Maker and Governour of the Univerſe] *with all their Hearts, and their Neighbours as themſelves*; and having Aſſurance (an Aſſurance continually ſealed to Chriſtians in the *two Sacraments,*) of the *Remiſſion of paſt Sins*, upon true *Repentance* and *Amendment* of Life, through the *Interceſſion of our only Saviour Jeſus*

ſus Chriſt, and by the *Aſſiſtance and Sanctification of the good Spirit of God:* And that, in all Matters of *Indifference*, of *Decency* and *Order*, in *Rites* and *Ceremonies* and the like, they muſt peaceably obey the Commands of their Superiours upon Earth. This is the Summary of what the Apoſtles preached, as the great Truths of the Goſpel, and as the Terms or Conditions of Salvation, in a Way ſuitable to the Capacities even of the *pooreſt* Men: *The Grace of God*, ſaith St *Paul*, *Tit.* 2, 11, (that is, the Goſpel) *that bringeth Salvation, hath appeared to All Men; teaching us, that denying Ungodlineſs and worldly Luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World; looking for that bleſſed Hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt.* And This *everlaſting Goſpel* is ſo expreſt in that *Form of ſound Words*, which every Chriſtian at his *Baptiſm* profeſſes to *believe*; and in thoſe *Commands*, which he then undertakes to *obey*; that there needs No *Learning*, No *Skill in divers Readings and Criticiſms*, to underſtand it. The great Rule, by which Chriſtians ſhall be judged at the laſt Day, is as eaſy to be underſtood by the meaneſt Capacities, as by the moſt Learned: And one of the firſt Principles of Chriſtianity is, that as *Humane Authority* cannot *diminiſh from*, ſo neither can it *add to* That Rule. It is *commendable* for every Chriſtian, ſo far as He has Opportunities and Capacities of doing it, to gain continually more and more Knowledge, by the Study of *Reaſon* and of *Scripture:* And 'tis the *Duty* of Learned Men, to endeavour to explain Things, as far as is poſſible, to the Unlearned: And in *indifferent* Matters, ſuch as Rites and Ceremonies, and every Thing of that Nature; it is the Duty of *every particular*

particular Church to see that Things be done *decently and in Order*. But in Matters *Fundamental* to *Faith* and *moral Practise*; as the *baptismal Creed* and *Commandments* have always been preserved in the universal Church, without any *material* Variation; so it could not but best serve the Ends of the Gospel of Christ, to keep also every *other* part of the *solemn Worship of God*; free from all *speculative Difficulties*, from Matters of *Dispute and Contention*, from every thing that is of *uncertain Meaning* and *hard to be understood*. Because when once People are taught that any Part of their Religion consists in what they *understand not*, in what they *cannot judge whether it be true or false*, whether it be *rightly* explained to them or *erroneously*; the Consequence presently is, that their Religion becomes to them such as is taken up only by *Chance* or by *Custom* or by *Party* or by *Dependance upon Humane Authority*. Which Things being of the *same* Weight in *all Countries*, in *all Ages*, and in *all Religions* equally; The great Design of Christianity, (which is to establish, not an *external and political Form of Godliness*, but an *inward and effectual Perswasion of the Mind and Conscience*) is hereby in great Measure necessarily frustrated. And either there unavoidably arise perpetual *Debates and Disputes*, which (where they meet with ill Tempers) destroy Christian Peace and Charity; or else (which is of much *worse* Consequence to Religion) there prevails an *universal blind and implicit Ignorance*, as (at this Day) in *most* Countries which call themselves Christian.

I have here proposed to you what I thought proper, in Defense of that which I take to be the true and antient Opinion concerning the Doctrine

ſtrine of the Trinity; that is, concerning our Belief in the *One Supreme God and Father of All*, and in *Jeſus Chriſt his Only Son our Lord*, and in the *Holy Spirit of God*. Yet would I not for any Conſideration whatſoever, (if I had full Authority ſo to do,) put any Part either of Dr *Clarke*'s or any Man's Explication of this Matter, into any *Creed*, or *Prayer*, ſo as to offend any Perſon who thought that the *Doctrine and Expreſſions of Scripture* (in which we All agree,) had more truly *another* Meaning and Explication; but ſhould be very deſirous to acquieſce in thoſe *Antient* Forms of ſound Words, which were in Uſe before Controverſies of this Nature began. How far it may be reaſonable, or the Duty of private Perſons, with all Modeſty and Submiſſion to ſuggeſt to the Governours of the Church ſuch Conſiderations as theſe, I will not preſume to determine. I ſhall conclude what I thought fit to lay before *You* in particular, with the Words wherewith Dr *Clarke* concludes one of his printed Letters. "*Could* "*the Proteſtant World but have Courage*, "*to part* only with Things confeſſedly "ſpurious; *and, in point of* Practiſe, (quod "eſt omnis Controverſiæ Caput,) *be content* "*with what is* antient *and* unexceptionable "upon *All* Hypotheſes, (*as the* firſt Re-"formers *would certainly have done, had* "Greek *Learning been at that Time reſto-*"*red*, as Latin *was*;) *All Debates about* "ſpeculative Matters *might either well be laid* "*aſide*, or (*like other Points of Learning*) *be* "*continued without any Injury to Religion or Cha-*"*rity*. *The* Peace *and* Unity *of the Church*,

" can

" can *be secured but* Two *Ways: Either by that*
" *of* Charity, *and allowing learned Men a*
" Liberty of examining Things; *which is*
" *the* Proteſtant *and* Chriſtian *Method: Or*
" *by introducing with Force an* univerſal Igno-
" rance; *which is the Method of* Popery.

I am, Sir,

Your affectionate Friend,

and Servant, &c.

F I N I S.

A

LETTER

TO THE

Author of a Book

ENTITULED

The True Scripture-Doctrine of the most Holy and Undivided TRINITY continued and vindicated, &c.

Printed in the Year M DCC XIX.

A

LETTER

To the Author of a Book entituled, The True Scripture-Doctrine of the most holy and undivided Trinity, continued *&c.*

SIR,

THE *Temper* and *Good Spirit*, with which both your *First* and *Second* Book have been written, afford great Reason to hope, that *Many Others*, after *Your* Example, will by a diligent Study of the Holy Scriptures, *endeavour* to arrive at a more exact and perfect Understanding, than has generally been attained, of several important Texts, which from the Times of the *Fourth* Century (through the Prejudices arising out of *Scholastick* and *Systematical* Divinity,) have not by the *greater Number* of Writers, either before or since the Reformation, been considered with

ſufficient Care, and impartial Attention to the true Meaning and Intent of the ſacred Penmen.

The *Errour*, which ſeems to run *in General* through your *whole Book*, is; that you collect the Meaning of Texts of Scripture, not from the *Words of the Texts themſelves*, but from *Hypotheſes* framed by Writers of the *Fourth* and *Fifth* Centuries (whoſe *Comments* and *Authority* in *other Caſes* no Man regards, any further than their *Reaſons* have Weight;) and from *ſcholaſtick Notions* of *later Ages*, to which you conſtantly endeavour to *accommodate* the Texts as to a *Rule* of Interpretation, inſtead of conſidering what from the *Texts themſelves*, and from the *Scope of the Context*, appears plainly to be the *Senſe and Meaning* of the inſpired Writers.

To proceed therefore to the *Texts* in *Particular*.

I.

Mat. XIX, 17. *There is None Good, but One,* [εἷς, One Perſon,] *that is, God.*

The Queſtion, upon this Text, is; whether the Word [εἷς, *One*,] does not ſignify *One Perſon* or *Intelligent Agent*. I ſhall not here *repeat* the Arguments, by which Dr *Cl.* has proved at large, that it muſt neceſſarily ſo ſignify: But ſhall only briefly take Notice of what you advance *anew* in your *Vindication*.

The Dr affirmed [*Reply to Mr* Nelſon, p. 40,] that "*One Being*, [though the word, εἷς, cannot poſſibly be ſo rendred,] "when ſpoken "of an *intelligent Agent*, is the very ſame as "one *Perſon*." To This, your Anſwer is;

[*pag.*

[*pag.* 3;] that "if the intelligent Agent has "but *one Subsistence*, as a Man, or Angel; *one* "*Being*, spoken of it, is subjectively the same "with *one Person*: But where the intelligent "Agent has *more Subsistences*, there *One Being*, "spoken of it, is subjectively the same with "the *Plurality of Persons* contained in it." Now, to understand how weak this Answer is, the Reader needs only observe, that between *Being* and *Subsistence* there is no other Difference but This, that the One is an *English* Word, and the other a *Latin* One. So that to speak of *one intelligent Agent* or *Being*, having *more Subsistences* than one, is supposing that *One Being* has *more Beings*, or One *Existence* more *Existences*, than One. Which, I suppose wants no Confutation.

This is so clear, that you acknowledge (*pag.* 4,) "the Notion indeed of *a Person*, and an *intelli*- "*gent Being*, in Relation to *Creatures*, is the "same; because each *such intelligent Being*, is "*SUPPOSED* to have but *one Subsistence*:" ['Tis then but a *SUPPOSITION*, it seems, not a *Certainty*, that every one individual *Subsistent* or *Existent*, which is the Notion of *Being*, has but One *Subsistence* or *Existence*:] —— "But the "Notion of *a Person* (you say) and an *intelli*- "*gent Being*, in Relation to *God*, is not the Same." That is to say; when we speak of *God*, and speak of Him as an *intelligent Agent*: we must not *mean* what our Words *necessarily signify*, if they have any Signification at all; but our words must be equivalent only to mere *inarticulate Sounds*: Thus when you say there is in God "*a Plurality of Subsist*- "*ences*," you do not mean *Subsistences*, (because the *English* of that *Latin* Word, is *Beings*,) but you mean (as far as can be understood from *ibid.*

your Words) *nothing at all.* How this tends to the Honour of God, or to what Uſe or Purpoſe it is to ſpeak of Him in this Manner, (which *the Scripture* is very far from doing; never giving us the leaſt Hint or Example of ſpeaking concerning God in any other Manner than according to the *known* and *uſual* Acceptation of Words,) I cannot poſſibly conceive.

pag. 5. You repeat your Aſſertion, that the word, [εἷς One,] in this Text, "may refer to a *con-*"*ſequent* Subſtantive, namely to ὁ Θεός." But this is evidently impoſſible, becauſe then the Text would be a Tautology, *There is None Good, but One* God, *which is God.* Unleſs you mean to render it thus, *There is none Good,* εἰ μὴ εἷς ὁ Θεός, *but the one God*; as you afterwards do, *pag.* 7 and 8. But all men who underſtand Greek, know that the Words cannot poſſibly bear that Rendring. For not, εἷς ὁ Θεός, but ὁ εἷς Θεός, ſignifies, *The One God.* Juſt as, not μόνῳ ὁ Θεός, but ὁ μόνῳ Θεός ſignifies, *The Only God.* Μόνῳ ὁ Θεός, ſignifies, *God Alone*; and, εἷς ὁ Θεός, ſignifies either, *One which is God*, or, *God which is One:* Not, *God which is One* God, (for that's a mere Tautology;) but, *God which is One* Agent *or* Perſon. Nor did any Writer ever ſay, εἷς ὁ ἄνθρωπος, but εἷς ἄνθρωπος, or ὁ εἷς ἄνθρωπος, when He meant to expreſs, *One Man*, or *the One Man.* The ſame Errour you fall into again, *pag.* 13, where you abſurdly tranſlate the words of *Origen*, εἰ μὴ εἷς ὁ Θεὸς ὁ πατήρ, *but One God the Father*; As if *Origen* had ſaid, not, εἷς, ὁ Θεός, but, εἷς Θεός, or ὁ εἷς Θεός; and had not meant, (as he plainly does) *One, which is God, even the Father*; but *One God the Father only,*

only, *in* Oppoſition to any *Other God the Father.*

The Word, οὐδεὶς, *No one,* (you contend,) *pag.* 5 and neceſſarily refers to ἄνθρωπος or ἀνὴρ or the like, 9. and is not ſignificative of *Agent* or *Perſon* in general. But then the rendring of the Text will be, *No* Man *is Good, but God only:* Which Conſequence you own, *pag.* 7; and defend it (*pag.* 8) by a parallel Place in our Engliſh Tranſlation, 1 Cor. 2, 11, *The Things of God knoweth no* Man, *but the Spirit of God.* Which is defending one Errour by another. For the true rendring is, *The Things of God knoweth no* one, (or, no Perſon,) *but the Spirit of God.* And the Words in the *preceding* Verſe, τὶς ἀνθρώπων, *what Man?* do not prove (as you ſuppoſe they do) that the ſame word is referred to in the *following*; but the contrary. For the Apoſtles Argument is by Way of Oppoſition; *If even among* Men, *no one knows Another's Thoughts; much more the Thoughts of* God, *can no one, no one whatſoever, Man or Angel or other Perſon whatever, be able to know, unleſs God reveals them by his Spirit.* But ſuppoſe the Word, ἄνθρωπος, *could* be referred to in *this* Place; can it be ſo in *all Others?* Can it be ſo in that Paſſage which you cite, *pag.* 6, τρεῖς εἰσιν, *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt; And there are Three* (τρεῖς) *that bear Witneſs in Earth, the Spirit, and the Water, and the Blood?* Can the Word, *Men,* be referred to in *either* of theſe Sentences? In the *Former,* (to which you give *no Anſwer,*) the τρεῖς, 'tis evident, can be nothing but three *Perſons*: And in the *latter,* you are forced to contradict yourſelf in expreſs Words: For whereas you affirm, *pag.* 9, that "the maſculine Adject-

" ive *always* reſpects either ἄνθρωπος or ἀνήρ, " or ſome other Word of the ſame Meaning " and Gender; the Language requiring that " the Gender of Adjectives be determined by " ſome known Subſtantive to which they re- " fer:" in *This* Place [*pag.* 6] you ſay directly on the contrary, " A Maſculine Adject- " ive placed abſolutely *without* any antecedent " Subſtantive, may ſignify either *Thing* or *Be-* " *ing*; as, τρεῖς εἰσιν, *There are Three that* " *bear Witneſs in Earth, the Spirit, and the Wa-* " *ter, and the Blood:* Where τρεῖς, is a Maſ- " culine Adjective; has No antecedent Sub- " ſtantive; and yet the *Three* ſignified are *not* " *Three Perſons.*" All which, as it is an *Inconſiſtency with your ſelf*, ſo 'tis a great *Miſtake* in Underſtanding the *Conſtruction* of the Paſſage. For the *Three* here ſignified, are not merely *Things* or *Beings*, (which the maſculine Adjective cannot poſſibly denote,) but they are Three *Perſons*, three *Perſons bearing Witneſs*: The *Water* and the *Blood* ſignifying, not *materially* and *literally* Water and Blood, but figuratively the *Perſon bearing Teſtimony* at the *Water*, and the *Perſon* ſhedding his *Blood*: For which Reaſon, and which Reaſon *only*, the Word τρεῖς is uſed, and not τρία. For though the *Neuter* Adjective *abſolute*, may ſometimes elegantly be uſed of a *Perſon*, (as, *Varium & mutabile ſemper Fœmina,*) becauſe every *Perſon* is likewiſe a *Thing* or a *Being*; yet, on the contrary, the *Maſculine* Adjective *abſolute*, cannot poſſibly be uſed of a *Thing* or *Being*, (unleſs that *Thing* or *Being* either *is*, or is *repreſented* as, a *Perſon*;) becauſe, every *Being* is not a *Perſon*.

But to ſatisfy you further, (if there be any Need in ſo plain Caſe,) that the proper and only Signification of the Maſculine Adjectiv

jective abſolute, is *Perſon*; you may be pleaſed to conſider the following Paſſages:

Δυεῖν γὰρ ὄντοιν, ὃχ ὁ μὲν τλήμων, ὁ δ' ἔ. *Euripid. Helen. v.* 652. ſpeaking of two *Perſons*, a Man and his Wife.

Θάπτειν τιν' ἐν τῇδ' ἡμέρᾳ μέλλων νεκρόν. *Id. in Alceſt. v.* 513.

Νέρυνθ μὲν ἤδη πανθ' ἔχοντα —— *ver.* 607.

—— καὶ παρεὶς ἄλλῳ θανεῖν

Νέῳ, γέρων ὤν, τόνδ' ἀποιμώξεις νεκρόν. *ver.* 635.

Ἀλλ' ὃ σὺ νεκρὸν ἀντὶ σοῦ τόνδ' ἐκφέρεις; *ver.* 716.

Ἄπελθε, καὶ με τόνδ' ἔα θάψαι νεκρόν. *ver.* 729.

In *every one* of which Places, the maſculine word ὁ νεκρός the Dead *Perſon*, and ἄλλος νέος another young *Perſon*, means a *Woman*, *Alceſtis* the Wife of *Admetus*. Of the ſame Kind, are the following Paſſages in *Plautus*. *Mil. Glorioſ. Act.* 3. *Quis ea eſt?* And *Epidic. Scen.* 4, *Quicum?* And again, *Quicum ibat.* And *Scen. ult. Sed quis ea eſt Mulier?* And *Ciſtell. Act.* 4, *Scen.* 2; *Hæc eſt: quis?* And, *Quis es?* ſpeaking of a *Woman*. And *Rud: Act:* 4, *Scen.* 4, *Quisquis es, quæ* &c. Alſo thoſe Expreſſions, τέκνον φίλε, frequently in *Homer*; and (*Iliad.* Θ, *ver.* 455,) πλαγέντε κεφαλᾷ, ſpeaking of two *Goddeſſes*. And in *Ariſtophanes*, ἕτερον ἦν, ſpeaking of a *Woman*, in his ἐκκλησιαζ. *Scen.* 2. And again, καὶ τὸ φράζοντος ἀκοῦσαι, of *a Woman*.

As to the Latin, *Perſona*; the Difference between that which is ſignified by the *Latin* word *Perſona*, and that which in *Engliſh* is expreſſed by the Word *Perſon*, and in *Latin* or *Greek* by the *Maſculine Adjective only*; the Difference, I ſay, is clearly This. One and the ſame *Perſon* cannot poſſibly be more *Perſons* than One; He can be no

more than Εἷς *Unus*: But He may at the ſame Time be as many *Perſonæ* as you pleaſe; He may be a *Father*, and a *Son*, and a *Judge*, and a *Governour*, and a *Subject*, and a *Maſter*, and a *Servant*; and yet continue all the while but One and the ſame *Agent* or *Perſon*. Thus *God*, even the Father of All, can be no more than one *Perſon*; he cannot poſſibly be more than Εἷς *Unus*; And yet at the ſame Time, he may be, and is, Many *Perſonæ*; He is the *God*, and the *Lord*, and the *Father*, and the *Maker*, and the *Preſerver*, and the *Governour*, and the *Judge* of All; and yet, all the while, but one *Perſon*. Now therefore, if the *Son of God* be not a diſtinct *intelligent Agent*, but only a different *Perſona*, from the Father; it follows unavoidably, that as a *Father* and a *Judge*, (when ſpoken of One and the ſame *Man*,) though they be two *Perſonæ*, yet are but One *Perſon* only; ſo *God* and the *Son of God*, (if by *Both* be meant only One and the ſame *individual intelligent Agent*,) though they be two *Perſonæ*, yet will neceſſarily be but One and the ſame *Perſon*. Which if you *allow*, (as the Reverend Dr *Bennet* has expreſly done,) then your Notion evidently falls in with *Socinianiſm*: And if you *deny* it, then you directly give up your main Aſſertion, of their being *Both* but *one and the ſame individual Agent*.

pag. 6. *You add:* ὁ ὤν, emphatically taken, relates to Θεός." But this alſo is very abſurd. For then the Meaning of, Θεός ἐστιν ὁ ὤν, would be, *God is the God who Is*: Whereas evidently the true Rendring of it is, *God is He* (or *That Agent* or *Perſon*) *who* (by way of Eminence) *is* or *exiſts*. He is both τὸ ὄν *The Being*, and ὁ ὤν *The living Perſon*. Which two diſtinct Manners of ſpeaking, how much ſoever you in vain labour

to

to confound them, will for ever ſtand an undeniable *Demonſtration* of the Erroneouſneſs of your Notion. But of this, more perhaps hereafter.

The Arguments you allege, *pag.* 10, do all prove *This only*; that the words, [*but God only,*] as our Tranſlators render, εἰ μὴ εἷς, ὁ θεός, in *Mar.* 2, 7; are the ſame in *Senſe*, as if it had been literally tranſlated, *but One, that is God.* But they do not prove, (which is the only Thing that would have been to your Purpoſe,) that this Latter is not the true *literal* (and the other only a *Paraphraſtical*) Tranſlation.

To the Dr's Obſervation, that *Irenæus* reads or explains this Text thus, εἷς ἐστιν ἀγαθὸς, ὁ πατὴρ ἐν τοῖς οὐρανοῖς, *There is One that is Good, even the Father which is in Heaven*; *Juſtin* and *Clemens Alexandrinus* thus, ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς, *My Father which is in Heaven*; and *Origen* thus, ὁ θεὸς ὁ πατήρ, *God even the Father*; to which, *Novatian* adds the Word, *Solum*, the Father *Only*; and you yourſelf (*pag.* 13) tranſlate *Origen's* Words thus, *God the Father Only*: To all this, I ſay, your ſhort and plain Anſwer is; that *the Father which is in Heaven, God even the Father*, and *God the Father Only*, is *both Father and Son.* [Your Words are; *pag.* 11, "If the Expreſſion, *My Father which is in Hea-*"*ven*, ſo *appropriated* the Term, *Good*, to the "*Perſon of the Father*, &c." *Pag.* 17, "He "[*Irenæus*] includes the *Word* in God, notwith-"ſtanding the Addition of the Term, *Father.*" And *pag.* 19, "It appears then, ——that εἷς "[*One,*] and πατὴρ [*FATHER,*]—— were* never

* *The Learned Bp* Pearſon *was of another Mind.* In *vain* (ſays he) is that *vulgar Diſtinction* applied unto the Explication of the Creed, whereby

" never intended to exclude the *Son*."] If this be true, (that the *Perſon of the Father*, even the *Father Only*, includes the *Son* likewiſe;) there's an End indeed, of the Queſtion between the Dr and you; and, in Truth, an End of all other Queſtions whatſoever.

2.

Mar. XII, 29. *The Firſt of All the Commandments, is; Hear, O Iſrael, the Lord our God is One Lord.* [or, *the Lord our God, even the Lord, is One.*]

The Queſtion between the Dr and you, upon this Text, is; whether by, *the Lord God*, be meant the *God and Father of All*, or the whole *Three Perſons*.

Reply to Mr Nell. *P.* 48. In Proof of the *former* Interpretation, the Dr alleged the whole Scriptures of the old and new Teſtament, and particularly thoſe Texts which in expreſs words define the *One God* to be *the Father of All*, Eph. 4, 6; and *the Father, of whom are all Things*, 1 Cor. 8, 6. Like to

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whereby the Father is conſidered both *perſonally* and *eſſentially*; *perſonally*, as the firſt in the glorious Trinity, with Relation and Oppoſition to the Son; *eſſentially*, as comprehending the whole Trinity, Father, Son, and Holy Ghoſt. For that the Son is *not* here comprehended in the Father, is evident, not only out of the original or occaſion, but alſo from the very Letter of the Creed, which teaches us to believe in *God the Father*, and in *His Son*. For if *the Son were included in the Father*, then were the Son the Father of Himſelf. As therefore when I ſay, *I believe in Jeſus Chriſt his Son*, I muſt neceſſarily underſtand the Son of that Father, whom I mentioned in the firſt Article; ſo when I ſaid *I believe in God the Father*, I muſt as neceſſarily be underſtood of the Father of Him, whom I call his Son in the ſecond Article. *Pearſon on the Creed, pag.* 32, *Edit.* 4*th.*

which

which, is that Expreſſion of our Saviour, *Joh.* 8, 54, *My* Father,—*of whom ye ſay that he is your* GOD: And that of St. *Peter*, Acts 3, 13, *The* God of our Fathers *hath glorified* His Son *Jeſus*. If *Jeſus* be the *Son* of *the God of our Fathers*, 'tis plain *the God of our Fathers* is *the Father of our Lord Jeſus Chriſt*. In like Manner, in all thoſe Texts (cited in Dr *Clarke's Scripture-doctrine*, *Part I*, *Ch. IV*, and *Part II*, § 55,) where the *Three Divine Perſons* are All mentioned together; it being evident that the Perſons who in one Place are ſtiled, [*Father*, *Son*, *and holy Ghoſt*,] are the *ſame Three* that in other Places are ſtiled, [*God*, *the Son of God*, *and the Holy Ghoſt*; or, *God*; *Jeſus Chriſt*, *and the Holy Ghoſt*;] and conſequently that the Terms [*God*,] and [*the Father*,] are put promiſcuouſly for each other; it follows clearly, even to a Demonſtration, that *God*, in Scripture-Language, is not himſelf the *Trinity*, but *the firſt Perſon of the Trinity*.

For Proof of the *latter* Interpretation, *viz.* that the *Lord God* ſignifies the whole *Three Perſons*, you allege that the Terms, "*One* pag. 21. "*God*, or *God* ſimply, though ſpoken of *the* "*Perſon of the Father*, are not ſo limited to "him, as to exclude the *Son* from being *really* "*God*, and *ſubſtantially one with the Father*."

Now here the Reader muſt obſerve, that by the Son's being *really God*, you do not mean that He has *really* that *Dignity and divine Authority*, upon Account of which He may juſtly and properly be ſtiled *God*; (which is very conſiſtent with the *Father's* being *Alone* ſtiled, by way of Eminence and Supremacy, *The One God*;) but you mean, that the *Son* is *individually That One God*, which the Scripture ſays is the *Father of All*. And by the Son's being *ſubſtantially One with the Father*, you do not mean that

that he is (as the *Nicene* Creed expreſſes it) ἐκ τῆς οὐσίας τοῦ πατρός, *FROM the Subſtance of the Father*; (For This will not neceſſarily introduce That *identical Equality* or *Confuſion* you contend for;) but you mean, that he is, (ipſa οὐσία τοῦ πατρός) *That Subſtance itſelf, the individual living Subſtance of the Father himſelf*, even *That very Subſtance* which is *underived and unbegotten*; That is to ſay, (I think,) that He really *Is* (though we muſt not *Call* him) *the Father*.

That I may not here *miſtake* or ſeem to *miſrepreſent* your Senſe, I ſhall in this Place collect together the principal Paſſages of your *whole* Book, wherein you ſeem moſt plainly to expreſs your Opinion upon this Point.

Pag. 15. "The *Father* (you ſay) is called *The One* "*God*, —— to exclude any other *firſt Perſon*; "But not to exclude the *Son* from the Godhead." [By the word *Godhead* here, and in all other the like places, the Reader will obſerve that you mean (otherwiſe you would differ nothing from Dr *Clarke*) the *individual Godhead* of the Father. And then your Aſſertion is plainly This, that when the Scripture ſays, the Father is *The One God*, it does not at all mean that he is *The One God*, but only that he is *The One Father*, or *the One firſt Perſon*.]

Pag. 21. "Though the Term, *Father*, expreſſed or "underſtood, *excludes* the Son from being the "*ſame Perſon* with the Father; yet the Term "*God* or *One God*" [in thoſe Texts where the *Father* is ſpoken of under the Title of *God* or the *One God*,] "does not exclude him [the Son] "from an Union in the Godhead." [That is to ſay; though the Scripture, when it calls the *Father* by the *Name of Father*, does *not* mean the *Son*; yet when it calls the *Father* by the Name of *God*, or the *One God*, or the *One God* and

and Father, then it *does* mean both *Father and Son*; the *Son* being included in the word *God*, though not in the word *Father*, in those very passages where the *Father* is stiled *God even the Father*. Some of your words next following, express this most plainly.]

" If the Expression, *my Father which is in* pag. 11.
" *Heaven*, so appropriated the Term, *Good*,
" to the Person of the *Father*, as to exclude
" the *Son*, &c." [Here, it seems, He whom our Saviour calls, *My Father*, (that is, the *Father of the Son*,) is himself both *Father and Son*.]

" He [*Irenæus*] includes the *Word* [or *Son*] in pag. 17.
" *God*, notwithstanding the Addition of the
" Term, *Father*." And again: The words
" ἑῖς [*One*] and πατὴρ [*FATHER*] —— were pag. 19.
" never intended to exclude the *Son*." [That is to say, directly; *God the Father*, means, both *Father and Son*.]

" He [*Novatian*] joyns the Term *Father*, pag. 23.
" with *God* and *Only God*." But he " shows by
" this Addition, that the Term *Only* is ap-
" plied to the *Father*, not as He is *God*, but
" as he is *Father*. —— So that the *One* or *Only*
" *God*, *the Father*," [*Unus Deus, Pater*; not, as you point it wrong both in the Latin and English, *Unus Deus Pater*, *One God the Father*,]
" imports no more, than the God who is alone
" Father, exclusive of any other Fathers."
[That is, again: When *Novatian* (and St *Paul*) affirm, that the *Father* is *the One God*, they do not at all mean that He is *the One God*, but only that he is *the one Father*. They do not (it seems) mean that he is, by way of *Eminence*, the One God; though St *Paul* explains himself by adding the Words, *who is Above all*; and *Novatian* by adding and continually insisting upon

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the words, *underived* and *unoriginated*; which Words he everywhere uſes, as plainly expreſſive, not of mere *Paternity*, (as you wiſh your Reader would underſtand them, *pag.* 24,) but of *Abſoluteneſs* and *Supremacy* in *Power* and *Authority*.]

When *Epiphanius* applies the Words, (ὁ μόνος ἀληθινὸς θεός, *The Only True God*,) "to the *Fa-* pag. 37. "*ther*, as he is *Father*; this does not exclude "the Son from being One with the Father, as "*he is True God*, but from being One with him "as He is *Father*: Which muſt ever be done." [That is to ſay, again: When *Epiphanius* (and our Saviour Himſelf, *Joh.* 17, 3,) affirm that the Father is *the Only True God*, they do not at all mean that He is (by way of Eminence) *the Only True God*, but only that he is *the Only True Father*.]

In 1 *Th.* 1, 9, 10, Chriſt is ſtiled the *Son* of *the Living and True God*. The *Living and True* *God*, (you acknowledge,) ſignifies, in that pag. 38. Place, *The Father*: He "is the Son of *the* "*Living and True God* the Father. And yet "it cannot be granted (*you ſay*,) that the Father "is contradiſtinguiſhed from the Son as *Li-* "*ving and True God*, but as *Father*; which is "*implied*, though not *expreſſed*." [That is to ſay: Though the *Premiſes* muſt needs be allowed to be undeniable, yet the *Concluſion* cannot, muſt not by any Means be granted. Though the Apoſtle does indeed expreſsly affirm, that Chriſt is the *Son* of the *Living and True God*, yet he does not, he muſt not mean that he is the *Son* of the *Living and True God* as is *expreſſed*; but only the *Son* of the *Father* as is *implied*.]

pag. 39. "*One* and *Only*, joined with *God*, is no *per-* "*ſonal* Character of the *Father*, and therefor-

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" does not exclude the *Son*. *One* and *Only*, " joined with *Father*, is indeed a *personal* Cha- " racter, and excludes any other *Father*, and " by Consequence the *Son* from being the *Fa-* " *ther*. But This is a different Expression from " *the One and Only God*, which excludes from " the *Divinity*, and cannot affect the *Son* who " is *God*." [That is: when St *Paul* says, *There is One God and Father of All*, he does not mean, *there is One GOD and Father of All*, but only, There is One FATHER, and Father of all.]

" That *the True God*" [the *Only True God*, are the Words of the Text referred to,] " is a Ti- " tle *primarily* attributed to the *Father*,—— " has been already granted. And that the " Term *Father* contradistinguishes the Person " of whom the Words are spoken, from the " Person of the *Son*; is equally True. But " that *the Only True God* is used in Contradi- " stinction to the *Son*, is what the Sentiments " of the Antients concerning the Term *Only*, " —— suffer me not to believe." [That is, again; you are forced to grant, in express Words, *Both the Premises*; and yet, without any Hesitation, you gravely deny the *Conclusion*. pag. 43.

" When *Irenæus* says, *Who* [the Father] *art* " *the Only and the True God*; he adds, *Above* " *whom there is no Other God*. Shewing (*you say*) " that all pretended *superiour* Deities, not the " Son who is *Subordinate* to the Father, were " excluded from *the only God*." pag. 49.

Again: your " Answer (*you say*) is." If *Only*, [in Places where the *Father* is stiled *the Only True God*, and the *Only Lord God*, and the like,] " relates to the Term *Father*, the Term *Fa-* " *ther* is so appropriated thereby to the *First* pag. 54.

" *Person*,

" *Person*, as to *exclude* the *Son* from being the " *Father*. But if it [the Word, *Only*,] re- " late to the Term *God* or *True God*, it is at " tributed to the Subject in such Manner as " *not* to exclude the *Son* from being *the One True* " *God*, but Idols only," [That is, as before; When our Lord and his Apostles affirm that the Father is *the only true God*, they do not at all mean that he is (by way of Eminence) *The only True God*, but only that He is *the only True Father*.]

pag. 55. " Again; The *Father* is not contradistinguished from the *Son*, by the Character of the *Living and True God*, but by that of *Father*: For " this is the full Meaning of the Citation out " of the first Epistle to the *Thessalonians*, ch. 1, " ver. 9, *Ye turned to God from Idols, to serve the* " *Living and True God*, the Father; *and to wait* " *for his Son from Heaven*. Where *the Living and* " *True God* is used in Opposition to *Idols* only; " and not in Contradistinction to the *Son*. —— " And the Term *Father* implied, is in Oppo- " sition to and exclusive of the *Son*." [That is; Christ's being the *Son* of *the Living and True God*, does not signify his being the *Son* of *the Living and True God*, as is *expressed*; but only of the *Father*, as is *understood*.]

pag. 64. " I do not know who ——— says, that *the* " *One God the Father, as He is the Person of the* " *Father, is the Son:* But to say that the *One* " *God*, who is the *Father* in the *first* Subsistence " of the Godhead, is the *Son* in the *second* Sub- " sistence; is, I think, not contrary to Scrip- " ture nor Tradition." [To the best of my Apprehension, these words have no other possible Meaning but This; that the *One God the Father*, when he is stiled the *Person of the*

Father,

Father, is *not* the *Son*; but when He is ſtiled the *Son*, then he *is* the *Son*.]

" The *ſame* exiſtent *Subſtance* with its ſubſtan- *pag.* 99.
" ſtial Attributes, as *It* is conſidered in the *firſt*
" Perſon, or Perſon of the *Father*, is called
" *underived*; as *It* is conſidered in the *ſecond*
" Perſon, or Perſon of the *Son*, to whom it is
" communicated from the Father, is called *de-*
" *rived.*" [That a new *Perſonality* may be *be-*
gotten or *produced* ('tis well they did not ſay *created*) in the *unbegotten Subſtance*, is what the Schoolmen have fancied they could apprehend; But that the *Subſtance itſelf*, that the *underived*, the *unbegotten Subſtance of the Father*, ſhould itſelf become or be called a *Subſtance derived* or *begotten*, What is This but affirming the *Father himſelf*, when he is conſidered as Father, to be called *unbegotten*, and when he is conſidered as Son, then to be called *derived* or *begotten*?]

" There is a mixt Oppoſition in the Terms, *pag.* 128.
" *One God, the Father:* The Term *Father* im-
" plied, is oppoſed to the Term *Son*; and the
" *One God*, to falſe Gods only." [That is to ſay, plainly; *One God, the Father*, is Both *Father and Son*.]

" The Divine *Subſtance*, as it is perſonalized *pag.* 193.
" in the *Father* without Derivation, is called
" *Self-exiſtent:* But as *it* is perſonalized in the
" *Son* by Derivation from the Father, or, as
" *it* paſſes from the Father into a ſecond Sub-
" ſiſtence, is called *begotten*; it receiving dif-
" ferent Denominations in different Reſpects."
And elſewhere: " *Begotten of the Father* (you *pag.* 92.
ſay,) " ——expreſſes neither the *Subſtance* of
" the Perſon, nor any *ſubſtantial* Attribute."
[That is, again: The ſame individual Subſtance, is both *Self-exiſtent* and *not Self-exiſtent*, *unbegotten* and *begotten*. And whereas the Creed

of the Council of *Nice*, supposes the Son to be, ἐκ τῆς οὐσίας τοῦ Πατρὸς, begotten or derived *FROM the Substance of the Father*; you affirm directly on the contrary, that He is (not, *from* the Substance of the Father, but that he is) *the very individual Substance* itself (the *unbegotten Substance*) of *the Father*.]

pag. 149. "*Novatian* convinces the *first* sort of Hereticks, that the *Son* is *God*; by arguing from "the extravagant Notion, which the *second* "[Sort of Hereticks] had conceived of him "in making Him the *Father*." [Do you think those Hereticks *Novatian* speaks of, did *in Words* affirm the *Son* to be the *Father*; or that their Doctrine was such, from which He that opposed them *deduced that Consequence*, and charged them with it? Whether the very same *Consequence* does not as clearly and necessarily follow from *your* Doctrine, as 'tis possible to do from *Any*; the Reader will judge.]

But to return to your particular Observations, under the *present* Head.

pag. 23. "*Novatian* [when He stiles the Father *the* "*One God*] shuts out (*you say*) any *other First* "Person, but not a *Second* Person——; as "appears from the Citation out of *ch.* 31." His *Chapter* 31, is That wherein he so emphatically repeats the Words, *Unus Deus, Pater*; The *One God, the Father*. Which Words you would fain have your Reader understand, as signifying *One God-the-Father* in opposition to any *Other God-the-Father*; whereas the *whole* Design of *Novatian*'s Book from the beginning to the End, is to shew this very thing, that, though the *Son* may properly be stiled *God*, upon account of his *derived* divine Authority; yet the *Father Alone* is *The One God*, by way of

of *Eminence, Supremacy,* and *absolute underived* Power and Dominion. A Reader that peruses his whole Book, will be astonished to find him cited to any other purpose. In the same 31*st Chapter*, is that single *incidental* Passage, which you so often cite and insist upon, as if it was the main Hinge upon which *Novatian's* whole Argument turned, *viz. Per Substantiæ communionem.* " He held (*you say, pag.* 13.) that " the Substance of the Father was communicated to the Son." Again *pag.* 15, you cite the same Words, " *By a Communion of Substance.*" Again, *pag.* 34, 55, 56, *and* 101, you cite and insist upon the same Words. Again *pag.* 31, " *Novatian* (*you say*) held the " *Substantial* Unity of both Persons " And again, *pag.* 173, speaking of *Novatian*, you refer to the same Passage, when you lay down " *the* " *Communication of the Substance of the Father to* " *the Son*" as part of *Novatian's* Opinion. Now whether *Novatian* in this single Passage, by the Words [*per Substantiæ communionem*] meant (as you do) *Metaphysical Substance*, or no; a Reader, who carefully considers the whole Passage, will find very much Reason to *doubt*. (At least 'tis plain he did not mean it, as you do, in the *identical* Sense.) But if he *did* mean it in some metaphysical Sense, yet 'tis evident he mentions it only *incidentally*, and does not lay *Any* (though *your* Reader is to think he lays *All* the) *Stress* of his Argument upon it. His *whole Book* is spent in demonstrating at large, that the *Father* is for *This* Reason (by Way of Eminence and Supremacy) *the One* and *Only God*, because though the Son by Participation of the Fathers divine Authority may also rightly be stiled *God*, yet the *Father alone*, being *underived and unbegotten*, has *All Power and Dominion absolutely*

lutely and originally in Himself Alone; and whatever *Power* or *Authority* is in Any Other whatsoever, is merely by *Derivation from* and *in* * *Subordination to* Him as Supreme over All. The *whole* Design of his Book, is to show, that the *true Assertion of the* † *Unity* of *God*, consists in the Asserting of the *Monarchy* or *Supremacy*, and the *original*, *underived*, *independent Dominion and Authority* of the *Father*; not in a metaphysical Notion of the *identical Consubstantiality* of more Persons. Which Notion (however true it be supposed) is of no Stress in the Question concerning the *Unity of God*. For Two Persons, two intelligent Subsistences, if their *Dominion* be *Equal* and *Supreme*, are manifestly and really *Two Gods*, whatever metaphysical Unity

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* Quamvis enim se ex Deo Patre Deum esse meminisset, nunquam se Deo Patri aut comparavit aut contulit; ——— Ex quo probatur nunquam arbitratum illum rapinam quandam Divinitatem, ut æquare se Patri Deo: *Though he* [Christ] *knew that he was God, as having God for his Father, yet he never compared himself with God his Father* ———*From whence it appears, that he never thought fit so to claim to himself Divinity, as to equal himself with God the Father.* Novat. ch. 17.

† Hence He [*the Father*] is styled *One God*, the *true God*, the *Only true God*, the *God and Father of our Lord Jesus Christ*. Which as it is most true, and so fit to be believed, is also a most necessary Truth, and therefore to be acknowledged, for the avoiding Multiplication and Plurality of Gods. For if there were more than One which were from None, it could not be denied but there were more Gods than One. Wherefore this Origination in the Divine Paternity, has *Antiently* been lookt upon as the Assertion of the UNITY. *Pearson on the Creed, pag.* 40, *Edit.* 4*th.* [*In the Words immediately following,* ("and THEREFORE the Son and "Holy Ghost have been believed to be but One God with the "Father, because Both from the Father, who is One, and by "the Union of them;") *what that learned Writer mean t by the Word,* THEREFORE, *I submit to the judicious Reader.*]

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be ſuppoſed of their Subſtance: And, on the other ſide, That Perſon, whoſe Dominion and Authority is *Alone* Supreme, Abſolute and Independent; and no Other has any Power, but derived from Him; whatever Communication of metaphyſical Subſtance there may or may not be (by His incomprehenſible Power) to Other Perſons, or whatever other *diſtinct Lives* or *Living Agents* he may by his Power have produced (if poſſible) even *in his own individual Subſtance*; yet evidently *He Alone* will be *The moſt High*, The *One God of the Univerſe*. Accordingly, in *Novatian's* whole Argument, and in the Truth of things, the *more clearly* the *Supremacy* of the Father is eſtabliſhed, the *more clearly* is the *Unity of God* conſequently eſtabliſhed; the *one* always depending upon the *other*. On the contrary, in *Your* Argument, the more the *Supremacy* of the Father is *deſtroyed*, the more is the *Unity of God* eſtabliſhed: *You* meaning always, only a *figurative* and *compound Unity*; but *He*, a *real* and *literal*, a *ſimple* and *perſonal Unity*.

Upon that paſſage of *Euſebius*; *Though the Son is by Us acknowledged to be God, yet*, εἰς ἂν γένοιτο μόνος θεός, ἐνὸς μόνου ἀναρχου καὶ ἀγέννητος, *there is but One God only, even He who is alone without original and unbegotten, &c.* [So you *ought* to have cited the words, being *one continued* Sentence.] Upon this Paſſage, your Obſervation is, that *Euſebius* "fixes the excluſive "Term, *One only*, upon his [*the Father's*] be- "ing *underived* and *unbegotten*, not upon his be- "ing *God*. But the *direct contrary* is true. For in theſe very Words, he not only fixes the excluſive Term, *One Only*, to the words, *underived and unbegotten*; but *expreſſly* gives That as a pag. 24.

Reaſon, for his fixing it likewiſe to the word *God*. His Argument is; the Father, being *Alone unbegotten*, εἷς ἂν γένοιτο μόνος θεός, *therefore* there is (properly and by way of *Eminence* and abſolute *Supremacy*) but *One God only*.

pag. 24. " Again (*you ſay*) he [*Euſebius*] calls him " [*the Father*,] the *One and Only God*, as He is " the *Original*, the *Fountain*, and *Root* of all " Good: That is, he denies any other *firſt*, *un-* " *derived* and *innate* [unoriginate] *Cauſe* beſides " the *Father*; but does not deny any other " perſon to be *God*, that is *ſecond*, *derived*, and " *begotten*.—*Hilary* alſo makes the *Father* to " be the *One and Only God*, becauſe he is *unbe-* " *gotten*; that is, the God who is alone unbe- " gotten, there being but One unbegotten; " For were there any other unbegotten intel- " lectual Principle, beſides the *Father* of Jeſus " Chriſt; the Father's being *unbegotten*, would " not prove him to be the *Only God*. So that " the term, *One* or *Only*, —— does not exclude " any other perſon from being *God*, but from " being *innate*" or *unoriginate*. All This, is clearly granting the whole Queſtion. Nor have you any other poſſible way of evading it, but by that *inconſiſtent* ſubterfuge, of ſaying that the *One* or *Only God*, does not ſignify by way of Eminence the *One* or *Only God*, but that it

* pag. 25. ſignifies only The One or Only * *Firſt* Divine Perſon.

pag. 26. " Well then; what is it that ſhews God the " Father" [when he is ſtiled, *The One* or *Only God*,] " to be abſolutely Supreme, Self-exi- " ſtent, and Independent? Not the Term, *One* " or *Only*; but the Term, *Father*." If ſo; the words, *One* and *Only*, are become indeed very inſignificant words.

But " *Self-existence* and *Independency* are not Pag. 62.
" (*it seems*) *Substantial* characters of the Godhead
" of the Father. — They are *negative* cha-
" *racters*, and can by no means relate to the
" *Substance* of the Godhead, which is *real and*
" *positive*." This is a very *important* Truth or Errour, and you repeat it very often. *Pag.* 16, " *Unbegotten*, —— is no *positive* or *Substantial* " Attribute of the Godhead." *Pag.* 91, " *Un-*
" *derived* and *Unbegotten*, is a Character of the
" *First Person* in the Godhead; It is *not essen-*
" *tial*, because it is *negative*, and does not ex-
" press either his *Substance* or any of his *Sub-*
" *stantial* Attributes." *Pag.* 92, " *Self-origina-*
" *ted* is of the same Importance with *underived*,
" being a Term in its Meaning *Negative*. ——
" *Begotten* — is a Character *not essential*, —
" because it expresses neither the *Substance* of
" the person, nor any *Substantial* Attribute."
Pag. 93, " *Essential* Terms, by which the *essen-*
" *tial Character* of a thing is known, are such
" as express the *Substance* and *substantial* Attri-
" butes of a thing; But *Unoriginated* is *Nega-*
" *tive*, shewing not what the Subject *is* accord-
" ing to its *Substance* or *substantial* Attributes,
" but what it *is not*, according to the Manner
" of having its Subsistence." *Pag.* 94, " *Un-*
" *derived*, the same in Meaning with *Self* in
" the compounded word *Self-existence*, can be no
" part of the first *essential* character of God,
" being a *Pure Negation* of having That Exi-
" stence from any other. The learned Dr
" therefore should not say, that *Self-existent*
" or *underivedly existent* is the first *essential*
" character of God; because *self*, or *underi-*
" *vedly*, is no part of That essential chara-
" cter." *Pag.* 110, " They [*Self-Existence* and

" *Independency*] *are Negative*, and not *essential* or " *Substantial* characters." *Pag.* 201, " *Self-ex-* " *istence*, ——— is no *Substantial* Character, that " makes a difference in the Godhead." And *Pag.* 211, " *Underived* and *Unbegotten* are *Nega-* " *tive* Characters, and *derived* and *begotten* are " *positive* Characters, neither of them affecting " the *Substance* of the Persons, but relating to " the Manner of their having their Subsist- " ence." This (I say) is a very *important* Assertion: You repeat it *frequently*; and very much is built upon it. But surely never was Argument built upon a *weaker* Foundation. For, *what* is it that is *self-existent*? Is it not the *Substance* of the Father? Is not That Substance *essentially* self-existent? And if the Substance of God be *essentially* self-existent, is not *Self-existence* consequently both an *essential* and a *substantial* Character? That which deceived you in this Matter, seems to be This; that *Self-existent* being the same as *unoriginate*, is (you think) merely a *Negative* Character. But this is a great Mistake. For though the word, *unoriginate*, according to the *grammatical* Composition of it, is *negative*; yet the *Idea* expressed by it, is *positive*. As you will see by the like Case in another Word. The word, *infinite*, according to the *grammatical* Composition of it, is merely *negative*; But when we say, *God is infinite* or *immense*, the *Idea* is not a *bare Negative*, a *mere negation of Bounds*, but denotes the *positive Greatness* of That whose Existence is declared to be *immense*. So *endless* with regard to Duration, though the *Word* indeed is *negative*; yet the *Thing* signified by it [*eternity*] is not a *negative*, but a *real* and *positive* Duration. In like Manner, *Unoriginate* or *Underived*

rived, though the *Words themſelves* are merely *negative*, yet the *Thing* expreſſed by them is not a *mere Negation of being derived*, but a *real* and *poſitive* Ground or *Foundation* of Exiſtence in the Subſtance itſelf, which is properly expreſſed by *Neceſſary Exiſtence*. According to *Your* way of arguing, *All* the Attributes of God may as well be turned into *mere Negatives*; His *Unity*, into *not being more than One*; His *Omniſcience*, into *not being ignorant of any Thing*; His *Omnipotence*, into *not being limited in Power*; His *Omnipreſence*, into *not being abſent from any Place:* Nay, his very *Exiſtence* itſelf may as well be ſaid to be a *mere Negation*, as the *Neceſſity of his exiſting*, or his *Self-exiſtence*. *Self-exiſtence* therefore is, (contrary to your Poſition,) a *Subſtantial* Character; becauſe 'tis *truly* and *really* a *poſitive* Character of the *Subſtance* of God. 'Tis alſo an *eſſential* Character; becauſe 'tis That by which the Divine Subſtance is what it is, and is diſtinguiſhed from all other Subſtances. Laſtly, 'tis the *primary* eſſential Character of God; becauſe 'tis That from which all the reſt of the divine Attributes are deduced as from their Root. And thus your whole Scheme *demonſtrably* falls to the Ground.

There is moreover in what you ſay upon this Head, one remarkable *incidental* Contradiction. The *Reaſon* you all along give, why *unoriginated* is no *ſubſtantial* Character, is *becauſe* (you think) 'tis merely *Negative:* Yet, *pag.* 211, you ſay that *derived* and *begotten* are *Poſitive* Characters, and yet that *neither of them affect the Subſtance*. Thus (it ſeems) neither *Negative* nor *Poſitive* Characters affect the *Subſtance* itſelf, but affect only the *Manner of ſubſiſt-*

ſiſting. As if any thing really *ſubſiſted*, that was not a *Subſtance*; or the *Difference of Subſtances* could conſiſt in any thing elſe, than in their *Manner* of Subſiſting.

3.

Mar. XII, 32. *There is one God, and there is none other but He.*

The Queſtion, upon this Text, is; whether the Words *One God*, mean the *one ſupreme Father and Governour of the Univerſe*; even *the God and Father of our Lord Jeſus Chriſt*; or a *Complex of more Perſons in one individual Eſſence*. In Favour of the *former* Senſe of the Words, the Dr alleged that the ſame Words, in *every Text of Scripture* where they are found, as well as according to the *natural Senſe of Mankind*, are always uſed in * That Signification. In favour of *the other* Expoſition of this Text, you do not ſhow that there is either in the *Text itſelf*, or in the *Context*, or in any *other Texts* where the words [*One God*] are found, any thing that *leads* to that Interpretation you contend for: But having entertained an *Hypotheſis*, that the *Unity of God* is not, according to the *natural Senſe of the Words* and the *Dictates of common Reaſon*, a *real*, *proper*, *and perſonal* Unity, but a *figurative* Unity of more Perſons in one individual Subſtance; you

Reply to Mr *Nelſon*, p. 51.

* *One God, and Father of All*, Eph. 4, 6. *One God, the Father, of whom are all Things*, 1 Cor. 8. 6.

are

are *consequently* to fasten, as well as you can, upon the *Words* of every *Text*, the *Sense* of that Hypothesis. Here therefore comes in the great Question concerning the *Unity of God*; what it is and wherein it consists. Dr *Cl.* supposes it consists in *This*; (and herein the ingenious Dr *Bennet* agrees entirely with him;) that there is One Intelligent and Living Person, * One Supreme Lord, Father, and Governour of the Universe, who Alone has all Power in Himself, and from whom All Power that is in any other, is derived. This (I think) is the Dictate of natural Reason; This (I think) the Scripture always means, when it speaks of one God, One παντοκράτωρ [Supreme Governour of All,] One Ὕψιστος [Most High;] And this (I think) is well expressed by those † Antient Writers, who, stiling Christ *God*, yet declare that the *Father Alone* is still nevertheless [by Way of Eminence and Supremacy] *The One God*, because *He Alone* has All Power originally [in Himself; and the Dominion, upon Account of which Christ is styled God, is derived from *Him* [the Father,] and dependent upon Him. On the contrary, *Your* Notion of the Unity of God, (which you perpetually insist on, and lay the whole Stress of your Cause upon it, both in This Section and every where through your whole Book,) is This, that it is only an *Union of More* [*Supreme*] *Persons in One Individual Substance*. Which *is indeed* an *Unity* of metaphysical *Substance*, but not an *Unity* of *God*.

* Πιστεύω εἰς ἕνα Θεὸν, πατέρα παντοκράτορα, &c. *Creed.* See the Passage cited out of Bp. *Pearson* above, *pag.* 202.

† Quamvis sit & [*Christus*] Deus, unum tamen Deum Patrem de Obedientiâ suâ ostendit, ex quo & Originem traxit. *Novatian. de Trinit. cap.* 31.

Non enim *Patri* adimitur, quòd *Unus Deus* est, quia & Filius Deus sit. ——Ob id Unus Deus, quia *ex se* Deus. *Hilar. de Trinit. l.* 4.

God. For many *Persons*, many *Intelligent Subsistences*, many *Intelligent Agents*, (if they be *Supreme* and *Equal in Dominion*,) are manifestly so many *Gods*, (so many παντοκρατορες,) whatever Union there be, or be not, of their metaphysical Subsistance or Subsistances: As you yourself clearly acknowledge, *pag.* 79 and 80; where, by affirming that the Heathens did not look upon their Gods to be *Gods in Subsistance*, nor to have *received from the Father the Divine Subsistance like the Son and Holy Ghost*; you plainly confess, that if they had received from Him *the Divine Subsistance*, even the One individual Divine Subsistance; they would consequently have been, not *God*, but *Gods*, in That Subsistance. And again, *pag.* 173, When you affirm *Novatian's* meaning to be, that *the Divinity of the Son is taught in such Terms, as not to introduce two distinct independent Deities by making the Son in all Respects equal to the Father*; you plainly acknowledge, that if the *Son* was *in all Respects equal to the Father*, [in the *same individual Subsistance*; For, *This* you suppose, though erroneously, to have been Part of *Novatian's* Opinion;] they would consequently have been *two distinct independent Deities*; Not, *two distinct independent Subsistances*, but, *two distinct independent Gods in One Subsistance*. The true Question is, whether *God* be *One*: Not only whether he be metaphysically, *One Subsistance*, but whether he be also *literally* and *personally* (as in the † Creed) One *God*, One *Lord*, One παντοκράτωρ *Ruler over All*. *Many Gods* in *one individual Subsistance*, will not be (in the religious Sense) *One God*, though they be (in the *metaphysical Sense*) *One Subsistance*. 'Tis a great Ar-

† See a remarkable Passage cited out of Bp. *Pearson* above, *pag.* 202; and another, *pag.* 212.

gument

gument againſt the Truth of your Notion; that the Knowledge which all Men have of the *One God*, by *natural Reaſon*, gives them a quite different Idea. 'Tis a great Argument againſt the Truth of your Notion; that where *you* perpetually lay the *Streſs of All*, there *the Scripture* is always wholly ſilent; never ſo much as mentioning the *Subſtance* of God at all, (unleſs perhaps in ſome *remote* and † *uncertain* Alluſions, as in the Name *Jehovah*,) but always inſiſting on his *Power* and *univerſal Supreme Dominion*, as that which makes Him, who is in Himſelf (in the *metaphyſical* Senſe) the *Self-exiſtent Being*, to be (in the *religious* Senſe) *Our God* and the *God of the Univerſe*. 'Tis, laſtly, a great Argument againſt the Truth of your Notion; that whereas thoſe Antient Authors who firſt talked of metaphyſical Subſtance, ſuppoſed the *Son* and *Holy Spirit* to be ‖ *Parts* of the *Subſtance* of the *Father*; and the Creed of the Council of *Nice* ſuppoſes the *Son* to be, ἐκ τῆς οὐσίας, begotten or derived *FROM the Subſtance of the Father*; you (in a quite different Scholaſtick Scheme) make the *Son* and *Holy Spirit* to be, *ipſa* οὐσία τοῦ πατρός, the *very Subſtance* itſelf, the *Whole unbegotten underived Subſtance of the Father himſelf*. And This you *ſometimes* explain in ſuch a Manner, as if you meant that the *Three Perſons*, (not indeed *Perſons* but *Perſonæ* only,) were *merely nominal*; viz. that *God*, when called by *One Name*, is *One Perſon*, and, when called by *another Name*, is *another* Perſon; (As where you ſay that "The *One God*, who is the *Father* in the *firſt* Subſiſtence

† For the Name, *I am*, (as the Learned Mr *Ainſworth* obſerves,) may as well refer to the *Immutability* of Gods *Promiſes* as of his *Subſtance*.

‖ Radius ex Sole, frutex ex Arbore, Rivus ex Flumine. *Tertullian.*

Pag. 65.

" ence of the Godhead, is the *Son* in the *second*
pag. 68. " Subsistence;" And that " *He* is *through All*
" as *He* is the *Word*, and *in All* as *He* is *the Spi-*
pag. 95. " *rit*;" And that " the same existent Substance
" with its substantial Attributes, as *It* is consi-
" dered in the first Person, or Person of the
" *Father*, is called *underived*; as *It* is conside-
" red in the second Person, or Person of the
" *Son*, to whom *It* is communicated from the
" Father, is called *derived*.") At *other* Times you explain your Notion in such a Manner, as
pag. 18. if you meant that the *Three Subsistencies* subsist-ing in *One* individual *Substance*, [though what Difference there is between *Substance* and *Subsistence*, no Mortal can tell; *Substare* and *Subsistere* both alike signifying ὑπεστηναι, from whence ὑπόστασις is derived;] were yet *really distinct Agents* or Intelligencies. (As when you say that
pag. 187. " Every Divine Person is an individual intel-
" ligent Being,——though they are not
" Three Beings separate and divided from each
pag. 188. " Other; But——each Person by himself is
" in one Respect an individual intelligent Be-
" ing, and in another Respect All three to-
" gether are but one individual Being:"
pag. 189. And that the " *One* undivided Divine Sub-
" stance is *Intelligent* and *Agent* in the *Three*
" Divine Persons.") Now in which soever of these Ways your Notion be understood, it is in no wise defensible. For if you mean that the Three Subsistences are *not* three *real* intelligent *Agents* subsisting distinctly in the One Substance, but (as you express yourself, *pag.* 189,) " *One Intelligent AGENT*;" then your Doctrine is *precisely* the Heresy of *Sabellius*, which consisted in asserting μίαν ὑπόστασιν τριπρόσωπον, *One individual Substance or Subsistence, having Three personal Denominations or Appear-*

ances;

ances; That is indeed, *One Person only*, having Three *Personæ* or *Personal Characters*: Which is also the Notion of the Reverend Dr *Bennet*. But if you mean that the Three Subsistences *Are* three *real* intelligent *Agents* subsisting distinctly in the One Substance; then they are either Agents *equally Supreme*, or else of *Subordinate Power and Dominion*. If they be of *Subordinate Power and Dominion*; then *He* who is *Alone Supreme*, and from whom the Others derive both their *Life* and whatever *Power and Dignity* they have, will be *Alone* (absolutely and properly speaking) *The One God*, will be *Alone* [παντοκράτωρ] *Absolute Ruler over All*, will be *Alone* ὕψιστος *the most High*, notwithstanding Any supposed Communication of metaphysical Substance: For, both the Antient Philosophers, who thought *all Spirits* to be [ὁμοούσιοι τῷ θεῷ] *of the Divine Substance*; and those *Christian* Philosophers, such as *Tertullian* and his Followers, who taught that the *Son* and *Holy Spirit* were *Parts* of the Divine Substance, (just as a *Branch* is *Part* of the *Substance of a Tree*, or a *Sun-Beam* part of the *Substance of the Sun*;) were yet nevertheless very far from introducing that identical *Equality* you contend for, or from destroying the *Monarchy* of the *Father*, whom they still constantly affirmed to be *the One God*: (Which being so, it appears that in the true Question about the *Unity of God*, your Notion concerning *individual Unity of metaphysical Substance*, is not of that Stress and Importance which you seem to make it.) On the *other* Side, if the Three intelligent Subsistencies, which you suppose in One individual Substance, be of *Equal Supreme Power and Dominion*; then your Notion will amount to perfect *Tritheism*, notwithstanding any *Union* in *metaphysical Substance*.

Subſtance. For, that which makes God to be *God*; that which makes *Him* who is in Himſelf (in the *metaphyſical* Senſe) a *Perfect Being*, to be (in the *religious* Senſe) the *God and Lord of the Univerſe*, is *Supremacy of Dominion*; And that which makes him to be *One God only*, is his being *Alone Supreme* or παντοκράτωρ. *Three Supremes*, would neceſſarily be *Three Gods*; and equally ſo, whether in *One Subſtance* or in *more*. As I have already ſhown above.

pag. 27. " The Learned Dr (*you ſay*) —— *would not be* " *thought to exclude the Son from being* God *in* " *any other Reſpect, then from being He who alone* " *derives his Being and Godhead from no Cauſe:* " and —— endeavours to give an Account of
pag. 29. " the Divinity of the Son without touching " upon his Subſtance, when He ſays that *the* " *Son is really and truly God by deriving real and* " *true Divinity from the ineffable Power of Him,* " *who alone has an unoriginated Being and God-* " *head*: But *what* this Divinity is, —— is " hard to conceive; neither does the Dr tell " us." *Again:* " The Dr indeed acknow-
pag. 38. " ledges that *the Son is really and truly God, by de-* " *riving real and true Divinity from the Power of* " *the Father*; But *what* this Divinity is, or " whether it be founded upon a Communicati- " on of the *Subſtance* of the Father to the Son, " the Dr tells us not." The ſame Thing you repeat again, *pag.* 192 and 193; and again, *pag.* 203.

What the Divinity of the Son of God is, I think Dr *Clarke* has clearly and ſufficiently ſhown in his *Scripture-doctrine* by thoſe Paſſages of Scripture, which declare that, before his Incarnation, he was *The Word*; that he was *in the*
Joh. 1, 1. *Beginning with God*, [not ἐν τῷ θεῷ, *in God*,

as

as λόγος ἐνδιάθετος *his internal Reason*; but πρὸς τὸν Θεὸν, *With God*, as One Person is present with Another;] and that He himself was Θεὸς, *God*, or *a divine Person*: That he *had Glory with God, before the World was*: That he was *in the Form of God*; The *Brightness of his Glory, and the express Image of his Person*; the † *Image of the Invisible God, the first-born of every Creature*; The *Beginning* [or Head, Ἀρχὴ] *of the Creation of God*; He *By whom God created all Things*. And that, after his Incarnation and Resurrection, *All Power* was *given unto Him in Heaven and in Earth*; and *a Name which is above every Name*; *that at the Name of Jesus every Knee should bow, of things in Heaven, and things in Earth, and things under the Earth*; *and that every Tongue should confess that Jesus Christ is Lord, to the Glory of God, the Father*.

Joh. 17, 5. Phil. 2, 5. Heb. 1, 3. Col. 1, 15. Rev. 3, 14. Eph. 3, 9. Matt. 28, 18. Phil. 2, 6.

This is the Account the Dr has given us from *Scripture*, of the *Divinity of the Son of God*; and 'tis (I think) a very clear and intelligible Account. But All This is of no Weight with you, in comparison of a *metaphysical Notion* concerning an *identical Unity of Substance*: Of which, the *Scripture* speaketh not a Word; And which (whatever *metaphysical* or *philosophical Truth* it may have) is of no Use (as I have before shown) in establishing the *Unity of God* in the *Religious* Sense of the Question, which depends wholly upon *Absolute Supremacy of Government* or *Dominion*.

† Ἡ ἐν αὐτῷ θεότης, says *Origen*, εἰκὼν τῆς ἀληθινῆς θεότητος, *The Divinity of Christ, is the Image of the true Divinity*, viz. of the Father. *Orig. in Joh. pag.* 228.

pag. 29. " *Tertullian* (*you ſay*) makes the Father and " the Son to be of *One* undivided Subſtance, " like the *Sun* and its *Ray*." But this [his ſuppoſing the Son to be *Part* of the Father's Subſtance,] is a very different thing, from *your* making the *Son* to be the *whole underived Subſtance* of the *Father*; As you do, *pag.* 95, and indeed every where through your whole Book.

pag. 31. You add: " *Novatian* and *Athanaſius* held the " ſubſtantial Unity of Both Perſons." But *Novatian* (as I before obſerved) mentions [*communionem Subſtantiæ*] only *once incidentally*; and even *There* it does not at all appear that he meant it in the *metaphyſical* Senſe: (At leaſt 'tis plain to Any conſiderate Reader, that he did not mean it in the *identical* Senſe:) But the *whole* and uniform Deſign of his Book from the Beginning to the End, is to ſhow, that though the Son alſo is rightly ſtiled *God*, by Virtue of *communicated Power* and *Dignity*; yet the *Father Alone* is, and is always ſtiled, upon Account of his *Supreme Dominion* and *original underived independent Power and Authority*, (by way of *Eminence* and *Abſolutely ſpeaking*,) The *One and Only God of the Univerſe*.

pag. 32. " This general way (*you ſay*) of including " the Son in the *One God*, may be the Reaſon " why the Compilers of the *Sirmian* form of " Faith, anathematize thoſe who ſay that *the* " *Son* is excluded from *the Godhead* by the following Expreſſion, *I am the firſt and I am the* " *laſt, and beſides Me there is no God*, Iſa. 44, 6; " which they declare to be ſpoken *to the Exclu*ſ*ion of Idols and Falſe Gods, and not of the* " *Son*; though they receded from the *Nicene*

" Standard

" Standard in leaving out the Term ὁμοούσιον " [*consubstantial.*] Now these Words of yours, [" anathematizing those who say that the Son " is excluded from *the Godhead* by the Expres- " sion, *I am the First* &c;"] lead your Reader to think, that the Council of *Sirmium* were of Opinion that the Words, *I am the First* &c. include *both Father and Son.* Than which, nothing can be more *diametrically opposite* (as all Learned Men know) to the Sense of That Council; or indeed to the True Meaning of their Words in this very Place; as would have appeared, if you had set down a *direct Translation* of their Words, as you ought to have done. The Words are, εἶπις τὸ, Ἐγὼ Θεὸς πρῶτος, ——τὸ ἐπ' ἀναιρέσει εἰδώλων καὶ τῶν μὴ ὄντων Θεῶν εἰρημένον, ἐπ' ἀναιρέσει τοῦ μονογενοῦς πρὸ τῶν αἰώνων Θεοῦ ἰουδαϊκῶς ἐκλαμβάνει, ἀνάθεμα ἔστω, " *If these Words,* I am the First, and " I am the Last, and besides Me there is no " God, *which are spoken in Opposition to Idols* " *and false Gods, be by any One understood, after* " *the* Jewish *Manner, to infer a Denial of Him* " *who is God the Only-begotten before the Worlds;* " *let him be Anathema.*" The Meaning of which, evidently is; not, that the words, *I am the First, and I am the Last, and besides Me there is no God,* signify both Father and Son, (directly contrary to the whole Doctrine of the Council of *Sirmium*;) but that these, and all other the like Expressions of Scripture, being spoken (by Way of Eminence and Supremacy) of *God the Father only,* are not inconsistent (as the *Jews* alledged them to be) with acknowledging the Son to be *God the Only-begotten before the Worlds.*

pag. 35. " *Origen* (*you allege*) held the Son to be *the* " *Immortal God*, the Word; &c." But *Origen's* Words, τον ἀθάνατον θεὸν λόγον, do not ſignify what you have expreſſed; but, *The immortal God-the-Word*; Which is a very different Notion.

pag. 35. The ſame Author (*you add*) held the Son to be ἀγέννητον; which word you tranſlate, *not made*. But the Word ἀγέννητος, is *nowhere elſe* uſed concerning the Son: And the Senſe of the whole Paſſage ſhows ſo evidently, to an attentive Reader, the word to be *there* corrupt; that *Selenius* the Tranſlator renders it *ab æterno genitum*, as if he had read it ἀειγέννητον; And 'tis moſt probable, the true Reading is γεννητόν".

Contr Celſ. lib. 6. pag. 287.

4.

Joh. XVII, 3. *That they might know Thee, the Only true God; and Jeſus Chriſt, whom thou haſt ſent.* [ἱ ἓν ἀπέστειλας, Ἰησοῦν χριστόν, *And Him whom Thou haſt ſent, even Jeſus Chriſt.*]

Common Senſe ſhows, (and there is no Poſſibility of underſtanding it otherwiſe,) that *He* whom our Saviour, in the former Part of this Sentence, ſtiles *THEE the only True God*; is the ſame Perſon, of whom he ſays in the latter Part of the ſame Sentence, *THOU haſt ſent Jeſus Chriſt*; and whom immediately before and after, (*ver.* 1 and 5,) He expreſſly calls by the Name of *Father*. If therefore He, who *ſent his Son into the World*, and whom our Lord calls his *Father*, be indeed *The Father Only*; and it cannot with any Truth or Propriety

priety be affirmed, that the Three Perſons, (the Father, the Son, and the Holy Ghoſt,) are He whom our Lord calls *Father*, and of whom he ſaith *THOU haſt ſent Jeſus Chriſt*; it follows neceſſarily, that neither by theſe other words, *THEE the Only True God*, does our Lord mean the *Three Perſons*, but the *Father Only*.

All you have to object againſt This, is a Col- pag. 37 &c.
lection of what ſeems to Me the ſtrangeſt *Confuſion* in the World. Your Words upon this Subject, I have *already cited* at large, (*pag.* 204, &c. *above*;) whither I refer the Reader. The Sum of them, is plainly this. Though the *Father* is indeed here expreſly ſtiled, *the Only True God*; yet the Word *Only*, muſt by no Means be underſtood to be connected with the Words *True God*, but with the Term *Father* therein included: So that our Saviour muſt not be ſuppoſed to mean (by Way of Eminence and Supremacy) *the only True God*, by thoſe words *The only True God*; but he muſt be ſuppoſed to mean only, that the Father is *the Only True Father*.

Concerning *Novatian*, * *Hilary*, *Ambroſe*, *Bazil*, &c. enough has been already ſpoken.

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* The Paſſage which you cite, *pag.* 25, out of *Hilary*; [Eccleſiæ fides *ſolum verum Deum* Patrem confeſſa, confitetur & Chriſtum; *The Belief of the Church, which makes Confeſſion that the Father is the Only True God, makes Confeſſion of Chriſt alſo*;] does not ſignify, that Chriſt is included in the Profeſſion the Creed makes concerning the Only True God, the Father; but that Chriſt is profeſſed in the ſame Creed, to be the Son of that One True God the Father.

Nyſſen, referring to this Text, ſays; περὶ μὲν τοῦ πατρὸς, ὅτι τὸ γινώσκειν αὐτὸν, ἡ αἰώνιός ἐστι ζωὴ, *Concerning the FATHER, the Scripture ſays, that to know him is eternal Life.* contr. Eunom. Orat. 10.

To the *Dr*'s alleging, that *All the Writers in the Three First Centuries understood this Text as* pag. 41. *He does*; your Answer is: "When he shall "be pleased to produce these Writers, it will "then be Time to consider them." *Two* of them, he did produce; *Origen*, and *Novatian*. *Novatian's* whole Book, is founded upon his interpreting This and the like Texts just as the Dr does. *Origen*, He cited in his *Scripture-doctrine*, upon this Text, N° 5; And again, Part II, § 39. How *Irenæus* understood this Text, appears from the Passages (especially the *Last*,) cited out of Him by the Dr in his *Scripture-doctrine*, Part II, § 9; and in his *Reply to* Mr *Nelson*, pag. 13. *Cyprian*, in his 73*d* Epistle, cites and interprets this Text thus: *This is Life eternal, that they may know Thee the Only True God, and Jesus Christ, whom thou hast sent*: *Thus* (says he) *Christ himself declares and testifies, that the FATHER who sent him, must first be known; and then Christ, who was sent.* Which words of his are the more remarkable, because they are followed in the same Page by these no less observable ones: *By what Authority* (said he) *does That Person expect to obtain Remission of his Sins in Baptism, who denies God the Creator, the FATHER of Christ; when Christ received even That very Authority by which we are baptized, and also his own Sanctification, from*

Hæc est vita æterna, ut cognoscant Te solum & verum Deum, & quem misisti Jesum Christum. Cùm ergo ex ipsius Christi prædicatione & contestatione PATER antè cognoscendus sit, qui misit; tunc deinde Christus, qui missus est.

Quâ autem potestate consequi in Baptismo remissionem peccatorum potest, negans Deum Creatorem PATREM Christi; quando ipsam potestatem quâ baptizamur, & Sanctificationem, ab eodem PATRE Christus acceperit; quem majorem dixerit; a quo, clarificari petierit; cujus Voluntatem, usq; ad obsequium bibendi calicis & subeundæ mortis, impleverit?

from the same FATHER; whom, he declared to be Greater than Himself; of whom, he prayed to be glorified; and whose Will he obeyed, even unto the drinking of that Cup, and the undergoing of Death. This is the Sense of *Cyprian*. Nor do you attempt to allege any one Author in the three first Centuries, that understood this Text in the Manner you contend for; except *Novatian* only; who, of all Others, is the most expressly *against* you; and whose *Whole Book* is written *professedly* against your Notions.

You "add one Passage out of an Author who "would not easily be suspected to have called "Christ *the Only True God*; viz: *Eusebius* of "*Cæsarea*; who, in his Panegyrick upon *Con-* "*stantine*, ch. 15, having given this as a se- "cond Reason why Christ rose from the Dead, "namely that he might manifest his Godhead, "adds; *for since men had Deified Men who were* "*detained of Death, calling them Gods and He-* "*roes,* ——— *Christ taught them to confess,* μόνον τοῦτον ἐν θανάτῳ θεὸν ἀληθῆ εἶναι, *that* "He only of All who died was True God, "*who was crowned with the Rewards of Victory* "*over Death:* Calling the *Word*, who quicken- "ed his Body, *The only True God*, in Opposi- "tion to Men who were Deifyed after Death, "but detained of it." Now, (not to take Notice that the very Manner of Expression, μόνον τοῦτον ἐν θανάτῳ θεὸν ἀληθῆ, *He only, of all who died, was true God*, is extremely different from, ΤΟΝ ΜΟΝΟΝ ἀληθινὸν ΘΕΟΝ, *THE Only True God*, which two Forms of speaking you jumble and confound together;) nothing is more wonderful than your citing this Passage at all as being *for* you; than which, even at first Sight, nothing can in the whole Sense and De- *pag.* 41.

ſign of it poſſibly be more directly *againſt* you. As indeed every thing in *Euſebius*'s Writings is.

To the *Dr*'s Obſervation, that *the Learned Bp* Pearſon *and the Learned Bp* Bull, *expreſſly acknowledge theſe words*, the Only True God, *to be meant——of the* Father only, *by way of Supreme Eminence, in Contradiſtinction to the Son*: you anſwer: "It appears indeed to have been "the Opinion of *theſe learned Prelates*, that "it Was uſed in Contradiſtinction to the Son: "But the *Authorities* they produce for the "Confirmation of their Opinion, are *(you ſay)* "very Few; and argue no more than that "the Son is excluded from the *Perſon* of the "Father, but not from a Communion of *Sub-"ſtance* and Godhead." The *Authorities* on which their Opinion *in this particular* is grounded, are; clear and undeniable *Reaſon*; every *Text of Scripture*, where the One God is mentioned; every *Ante-Nicene Father*, that cites any of theſe Texts at all; and *Many* even of the *Later* Fathers, who could not preſently introduce a new Interpretation of the *Texts*, though they *had* introduced in their *own Writings* a New manner of expreſſing Things. But theſe Authorities "argue no more (*you ſay*,) than "that the Son is excluded from the *Perſon* of "the Father." One would think, there was no great Need of Authorities, to prove that the *Son* is not the *Perſon* of the *Father*: But That which theſe Authorities prove, is, that ſince *The Only True God*, and *The One God*, are, in the alleged Texts, expreſſly predicated of the Perſon of the Father; and the Perſon of the Father, does not include the Son; therefore the Son is not, *in thoſe Texts*, included in the

Pag. 43.

the Phraſes, *The Only True God*, and *The One God*. Which is ſo certain, that Bp *Pearſon* acknowledges it not only to be *True*, but to be a *Neceſſary Truth* for the avoiding a Plurality of Gods, and that Herein *Antiently* was lookt upon to conſiſt the *Aſſertion of the Unity* of God: *See Two moſt remarkable Paſſages to this Purpoſe, cited out of That Learned Writer, above, pag.* 202 *and* 212. As to what you add about *Communion of Subſtance*, or (as you expreſs it, *pag.* 38,) *Communication of Subſtance*; and are perpetually repeating it through your whole Book; I have ſhown *above, pag.* 223, that (whatever *metaphyſical* Truth there be, or be not, in That Notion,) it is entirely beſide the Queſtion concerning the *Unity* of *God* in the *religious* Senſe.

Upon the two Texts cited upon this Occaſion by Bp *Pearſon* and Bp *Bull*, (1 *Cor.* 8, 6, *To Us there is but one God, the Father*; and *Eph.* 4, 6, *One God and Father of All*;) what you have to offer, is an *expreſs* Contradiction even *in Terms*. For, having cited that Text, 1 *Tim.* 2, 5, *There is One God, and one Mediatour between God and Men*; you ſay, *pag.* 45, "the Terms "*One God*, are in Oppoſition to Idols or falſe "Gods; and the Term *FATHER*, either ex- "preſſed or *implied*, *IS IN OPPOSITION TO* "*THE SON*." But upon the two other Texts, 1 *Cor.* 8. 6; and *Eph.* 4, 6; wherein the Term *Father*, is not only implied, but *expreſſed*; you ſay, *pag.* 44, that "the *FA-* "*THER* is the *One God* in Oppoſition to the "many Gods ſo called, and *NOT IN OP-* "*POSITION TO THE SON*." Which is a moſt expreſs Contradiction both to yourſelf, and to the Apoſtle.

Dr

Dr *Clarke* repreſented the Opinion of *Irenæus* thus: that *God the Father is True God or Lord, becauſe he Originally ruleth over All; and that the Son alſo is True God or Lord, becauſe he has Truly and Really Received from his Father Divine Power and Dominion over the whole Creation.* This, *you ſay*, " is not a juſt Repre-
pag. 46. " ſentation of the Reaſoning of *Irenæus*, be-
" cauſe the Dr puts in, *Originally*, which *I-*
" *renæus* mentions not." That is; The Doctor's *Words* are not (neither are they ſet down as being) a *Tranſlation* from *Irenæus*; But a *juſt Repreſentation* of his *Senſe*, I think they plainly are. *Irenæus*'s Words are; [Qui dominatur omnium, Deum Patrem; & Filium ejus, qui dominium ACCEPIT a Patre ſuo omnis Conditionis: *God the Father, who ruleth over All; and his Son who RECEIVED from his Father Dominion over the whole Creation.*] Is not This a direct and expreſs Antitheſis between *Original Dominion* and *Received Dominion*; though the word, *Original*, is not there; the Senſe of it being as fully and clearly ſet forth by the Abſolute Expreſſion?

But you add, *ſecondly*, that the Dr's Words are *not a juſt Repreſentation of the Reaſoning of Ire-*
pag. 47. *næus*, becauſe " there is nothing ſaid " here by *Irenæus*, " of the Son as *God*, but as *Lord*;" and
pag. 48. that " as for his *Godhead*, he gives no other
" Proof of That in this Chapter, than that He
" is abſolutely called *God*." Now This, I am very ſure, is a *real* Miſrepreſentation of *Irenæus*. For within a very few Lines after his declaring the Son to be called *Lord*, upon Account of his having received *Dominion* from the Father; he explains This *Dominion* to be,

not

not only That which he received after his Resurrection, but That also which he *Received* † before his Incarnation; and *upon Account of which*, he expressly declares it to be, that he is in Scripture stiled *God*. Directly contrary to what you here affirm.

† A Patre *accepisse* potestatem ad judicandum Sodomitas propter iniquitatem eorum. Similiter habet illud; *Sedes tua, DEUS, in Æternum;* ——*unxit te DEUS, DEUS tuus.* Utrosq; enim *DEI* appellatione significavit Spiritus, & eum qui ungitur Filium, & eum qui ungit, id est, Patrem. *Lib.* 3. *c.* 6.

" *Jehovah (you say)* signifies a *necessarily-existing Substance.*" Not so: But 'tis the Name of *Him*, of The *PERSON*, whose That Substance is; as you yourself elsewhere acknowledge. If therefore the *Son* be any where stiled *Jehovah*; it follows of Necessity, either that the *Son* is (not the *Substance only*, but) the *Person* of the *Father*; or, that he is stiled *Jehovah*, only as being the *Representative* of the *Father*; or else, that there are in the *same* Substance *Two Jehovah's*; directly contrary to the Words of the Text, *Deut.* 6, 4, יהוה אחד יהוה אלהינו, κύριος ὁ θεὸς ἡμῶν, κύριος, ἕς ἐστι, *The Lord our God, even the Lord* [Jehovah] *is One*, [Unus, *not* Unum.]

pag. 48.

pag. 47.

You insist upon it, that the word, *Only*, " does not always exclude every Thing else, " but the Subject to which it is united." That is to say; that Words are of no use to express the Sense of the Speaker or Writer. But you give Instances. *Origen*, calls Christ the *Only Lord*. *Cyprian* says of Christ, that *He Only can pardon Sins*. *Clemens Alexandrinus*, calls Christ *the Only Judge*. In which and the like Expressions, no one (you think) will say that the *Father* was intended to

pag. 51.

to be excluded. But 'tis very certain the Father *is excluded* in all Expreſſions of this kind. That is to ſay: Chriſt, in theſe Manners of ſpeaking, is affirmed to be *Lord*, and *Judge*, and *Forgiver of Sins*; in a Senſe, which does not and cannot belong to the Father. For, conſider, I beſeech you: When the Scripture ſaith, that *the Son of Man hath Power upon Earth to forgive Sins*; and that *the Father hath Committed all Judgment to the Son*; and that *He hath Appointed a day, in which He will judge the World By* him; and that *God has made him both Lord and Chriſt*; and *Origen* ſays, in the Place here referred to by you, that *our Only Lord is the Son of God*; and *St Paul* declares, that *To US there is but —— One Lord, Jeſus Chriſt, by* [or *through*] *whom are all Things*; is it not plain, that the ſame Things cannot be ſaid of the *Father* in the ſame Manner as they are of *Chriſt?* and that the *Father* is as clearly and neceſſarily excluded from being the *One* [or *ONLY*] *Lord, BY* [or *THROUGH*] *whom are all Things*; as the *Son* is of Neceſſity excluded from being the *One God, the Father, OF whom are all Things?*

1 *Cor.* 8, 6.

But that which follows, is the moſt wonderful of all. When you are preſſed, that tis the *Father* expreſsly and by Name, *Joh.* 17, 1, whom our Saviour calls, *ver.* 3, *Thee the Only True God*; Your "Anſwer (*you ſay*) is; That "if, *Only*, relate to the Term *Father*, the Term "*Father* is ſo appropriated thereby to the *Firſt* "*Perſon*, as to exclude the *Son*, as well as eve- "ry Thing elſe, from being *the Father:* But "if it [the word, *Only*,] relate to the Term "*God* or *True God*, it is attributed to the Sub- "ject in ſuch a Manner, as not to exclude the "Son

Pag. 54.

" Son from the *One True God*, but Idols only." That is, directly and in plain Terms had our Saviour ſtiled his Father the *Only True Father*, he had ſpoken well; But in ſtiling him the *Only True God*, you conceive, he did not ſay what was right.

To ſhow what Sort of Things you expect your Reader ſhould be influenced by, where Reaſons fail; you allege, that " *Nazianzen's* " Reaſoning —— was a *Traditional Manner* of " arguing upon the Text." And concerning *Ambroſe*'s Argument; " Be this *Reaſon* (you " ſay) never ſo *weak*, it cannot take off from " the *Authority* of an Explication, which has " ſo much *Appearance* of being *Traditional*." *Tradition*, it ſeems; nay, an *Appearance* of Tradition, (and a very *ſmall Appearance* indeed it is;) is ſufficient, by its *Authority*, to make amends for the *Weakneſs* of a *Reaſon*. *pag.* 56.

The Paſſages wherein you think the word, ὁ Θεὸς, is uſed concerning the *Son*, the Reader will find anſwered *already* in a Pamphlet entituled, *Three Letters to Dr Clarke* &c. *pag*, 19. Out of the *Scripture*, you allege *no new* Inſtances, but what you find in the *Old Teſtament* only, " *as* interpreted by the Antients;" that is to ſay, Paſſages ſpoken of *God* by the Prophets, and applied to *Chriſt* by the Fathers: Which prove nothing more, than *God*'s manifeſting himſelf to Mankind by *Chriſt*; or that *God*, even *the inviſible Father*, appeared and ſpake, not in his *own Perſon*, but by his *Son*, who is ſtiled (*Zech.* 12, 8.) יהוה מלאך אלהים *God, the Angel of the Lord* As to the Places *pag.* 60.

cited

cited by you from *other Antient Writers*, they are all clearly answered by what has been before remarked in the *Pamphlet now-mentioned*. I shall here observe only, that upon That Passage of *Irenæus*, ὁ Θεος ὢν ἄνθρωπος ἐγένετο, the *Dr* denied the Words ὁ Θεὸς to be put
pag. 62. absolutely, not (as *you* make him to say) *because they refer to Christ*, (which would indeed have been a begging of the Question;) but, *because* they in the *Construction* of the Sentence do so refer to Christ, (who had been at large described in the Words going before,) that they are plainly the same as if the Author had said, ὁ ὢν ὢν Θεὸς, ἐγένετο ἄνθρωπος. And
pag. 61. whereas you contend that ὁ Θεὸς λόγος, is as *absolute* an Expression, as if the additional Term λόγος had not been annexed; the contrary appears plainly from the Place you yourself cite out of *Justin*, where he thus explains it, ὁ Θεὸς ἀπὸ τοῦ πατρὸς τῶν ὅλων γεννηθείς, *God Begotten of the Father of the Universe*. And what the Notion of the Antient Church was concerning this Matter, is still more fully set forth in the following Passage of *Origen*. *When the Apostle* (says he) *affirms, that* to Us there is but One God, the Father, of whom are all Things; and One Lord, Jesus Christ, by whom are all Things; *he uses the word*, Us, *concerning Himself and All those who ascend to* [who religiously approach] *the Supreme God of Gods, and Supreme Lord of Lords. Now to ascend to the Supreme God, is to pay him our Whole, Entire, Undivided*

Ἐπὰν δὲ λέγῃ. Ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος, Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα· τὸ Ἡμῖν λέγει ἐφ' ἑαυτῷ, καὶ πάντων τῶν ἀναβεβηκότων πρὸς τὸν ἐπὶ πᾶσι Θεὸν θεῶν, καὶ πρὸς τὸν ἐπὶ πᾶσι κύριον κυρίων Ἀναβέβηκε δὲ πρὸς τὸν ἐπὶ πᾶσι Θεὸν ὁ ἀκρίτως καὶ ἀδιαιρέτως καὶ ἀμερίστως ἑαυτὸν σέβων διὰ τῆς ὅλης προσάγοντος ἐκείνῳ υἱὸς, τῷ ΘΕΟΤ ΛΟΓΟΥ καὶ σοφίας ἐν τῷ Ἰησοῦ θεωρουμένῃ, τῆς &c. *cont. Cels. lib.* 8.

Undivided Worſhip, through his Son (God the Word *and Wiſdom manifeſting itſelf in Jeſus,*) *who alone brings unto Him* [unto the Supreme God] *thoſe Men who* &c.

Theſe Words of *Origen*, are a direct *Paraphraſe* upon the Text which follows; *viz.*

5.

1 Cor. VIII; 4, 5, 6. *We know that an Idol is Nothing in the World, and that there is None other God but One:* [οὐδεὶς θεὸς ἕτερος, εἰ μὴ εἷς, None Other, but One, is God.] *Though there be that are called ——— Gods many, and Lords Many;* ——— *to Us there is but One God,* viz. *the Father; of whom are All Things, and We in Him,* [εἰς αὐτὸν, To Him, To his Glory:] *and One Lord,* viz. *Jeſus Chriſt, by whom* [or, Through whom,] *are all Things, and We by him.*

Theſe Words are ſo plain and expreſs, and free from All Ambiguity, that (I am perſuaded) no Man who reads them without a Comment can poſſibly miſtake them.

The Difference between Dr *Clarke* and You in your Manner of underſtanding them, is this. According to the Dr, the Words, *One God, even the Father*, ſignify *the Father only*: *You* contend, that the ſame Words [*One God, even the Father,*] include both *Father and Son.*

The Manner in which you explain your Notion, is This. You "do not know the Perſon "who in this preſent Controverſy ſays, that p. 64. "The One God the Father, *as* he is the Per-

"ſon

" ſon of the Father, is the Son: But to ſay " that the One God, *who is* the Father in the " firſt Subſiſtence of the Godhead, is the Son " in the ſecond Subſiſtence; is, I think, not " contrary to Scripture nor Tradition." The Senſe of theſe Words, is ſomewhat beyond my Underſtanding; nor can I conceive, how the ſame Individual can be ſaid to *ſubſiſt twice* at a time, though it may have as *many Names* given it as you pleaſe. But, if I apprehend your Meaning at all, it amounts to This; that the Father *is* indeed the Son, but not *as* he is Father. Than which, nothing can be more plainly contrary to the Words of St *Paul* in the *Text before us*. Nor indeed can any Reaſon poſſibly be given, why it might not as properly be ſaid, that *the Father and Son and Holy Ghoſt* are the *One Lord Jeſus Chriſt*, or that *the Father and Son and Holy Ghoſt* are the *One Holy Spirit of God*; as that *the Father and Son and Holy Ghoſt*, or that *the Father and the Son*, are *The One God the Father of whom are all Things*.

Reaſon therefore, and the *plain Words and Senſe of Scripture*, leaving you here ſo *palpably*; you have nothing to recur to, but *Tradition*, to ſupport your Explication of this Text. And even of *This*, (for the Paſſages referred to of *Irenæus*, you do not pretend have any Relation to *This Text*, but to *Eph.* 4, 6, under which they ſhall be conſidered in their proper Place;) even of *this Tradition*, I ſay, you can find no Footſteps ſooner (which is a Thing highly worth the Readers particular Notice,) than the very End of the *Fourth* or Beginning of the *Fifth* Century.

The *firſt* Paſſage you cite, is out of *Chryſoſtom*: Which I ſhall ſet down in the Words
Pag. 56. of your own Tranſlation. " *Chryſoſtom* (you tell

" tell us) says, that the *Holy Ghost* is " [here] omitted, and the *Son* not mentioned " by the Name *God*, that the Apostle might " not be thought to teach a *Plurality of Gods*. " The Words [of *Chrysostom*] are these: *If* " *therefore He* [St Paul] *did not dare to call the* " *Son* God *together with the Father, that he might* " *not be thought to speak of Two Gods; why dost* " *thou wonder that he did not make mention of* " *the* Spirit? *For he was then labouring to con-* " *vince them* [*the Corinthians*] *that we were not* " Polytheists.

The only Answer I shall give to this remarkable Citation of yours, shall be to direct you to a parallel place of the same Author, where he gives much the same Account of the *Acts of the Apostles*, as he does here of St *Paul's Epistle*. In the *Introduction* to his Comment upon the *Acts*, he thus expresses himself: *The Apostles, though they speak much of Christ* [*in this Book of the Acts,*] *yet say very little about his Divinity.*——*For how could it be, but the Jews, who heard it read and inculcated to them every Day in the Law,* The Lord thy God, even the Lord, is One, and there is none other but He;—— *how could it be, if they had been told that Christ was himself God, and Equal to his Father; but They must, of All Others,* [that is, more than even the Gentiles,] *have flown off from the Apostles, and broken away from them?*

Τοιαῦτα περὶ χριστοῦ διαλεχθέντες, ὀλίγα μὲν περὶ τῆς θεότητος αὐτοῦ εἰρήκασι. —— Πῶς δ' ἂν Ἰουδαῖοι, οἱ καθ' ἑκάστην ἡμέραν ἀκούοντες καὶ ἐνηχούμενοι ὑπὸ τοῦ νόμου· κύριος ὁ θεός σου κύριος εἷς ἐστι, καὶ πλὴν αὐτοῦ οὐκ ἔστιν ἄλλος —— ἀκούοντες ὅτι θεὸς ἐστὶν αὐτὸς ὢν τοῦ πατρὶ ἴσος, εἰ μὴ μάλιστα πάντων ἀπεπήδησάν τε καὶ ἀπερράγησαν; *Chrysost. in Act. cap.* 1.

St *Chrysostom's* Notion (it seems) of this Doctrine, was not taught in the *Acts* and *Epistles*, (and by the *same* Argument, much less in the

Gospels,) but was made known by *Tradition* afterwards, when the World could bear it.

What *you yourself* offer upon *another Occasion*, is (as to the Reasoning) nearly of the same
Pag. 140. kind. " The Son (*you say*) was comprehended " in the One Lord God, while the Church " was trained up in the Oeconomy of the *Unity*, " and the Memory of *Polytheism* was wearing " out of their Minds. But when the *Season* " was come, that the Church could be * *intrusted* " with the great Mystery of the divine Nature, the Doctrine of the *Trinity*; and was " capable of receiving it and being founded " upon it, without incurring the Danger of dividing the *Unity*; the Son, who was now incarnate or become Man, was generally spoken of in relation to the Nature which he " had newly assumed; and the Father, whose " *Supremacy in Order* and whose *Paternal Dignity* by no Means submitted him to any such " Alliance, was spoken of in Terms relating " to his Godhead.

Pag. 66. The *other* Authority you cite out of *Chrysostom*, is as follows: καθάπερ ὅτι ἐξωθεῖ &c. " *As the* Father *is not excluded from being* Lord," (οὕτω ὁ υἱὸς ὅτι κύριος, *in the same Manner as the* Son *is* Lord,) " *because the* Son *is called the* one " Lord; *so neither is the* Son *excluded from being* God," (οὕτως ὅτι θεὸς ὁ πατήρ, *in the same Manner as the* Father *is* God,) " *because the* Father *is called* The One God." Just the con-

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* Though, in your Comment on *Joh.* 5, 18, in your *Former Book*, *Pag.* 59, you say, the *Jews* in our Saviours time " *MUST have had* " *a Notion that there was a certain Person so closely united to the Great* " *God,*——*that the great God was his Proper Father, and that on this* " *Account he was* Equal *with the Father*; &c.

trary

trary whereto, is evidently True: that, as the *Father* is in this Text certainly excluded from being *The One Lord, Jesus Christ, BY* [or *through*] *whom are all Things*; so, by Parity of Reason, the *Son* is of Necessity excluded from being *the one God, the Father, OF whom are all Things.*

6.

Acts V; 3, 4. *To lie to the Holy Ghost.—— Thou hast not lied unto Men, but unto God.*

The plain Meaning of this Text, is; that lying to Men inspired with the Holy Ghost, was in Effect the same Thing as Lying to God himself, who gave to those Persons the Gift of the Holy Ghost: As Dr *Clarke* has explained it at large in his *Scripture-doctrine*, and in his *Reply to* Mr *Nelson*, *pag.* 73. *You*, on the contrary, without any Colour of *Reason* that I can perceive, and directly contrary to all *Analogy of Scripture*; contend that the word *God*, here signifies the *Holy Ghost*; and that, *Lying to the Holy Ghost*, means, Lying to God "as "HE himself *is* the Holy Ghost." To confute this Interpretation; it is *sufficient* to show, that there is nothing in the Circumstances of this Text peculiarly, to oblige us to understand the word *God* in *this one* Passage in a *new* Sense, wherein it is never pretended to be taken in any *other* Text of the whole Bible. However, the Dr observed also further, that, not only no *Ante-Nicene* Writer ever interpreted this Text as *you* do; (which shows how very *late* your *Traditionary Interpretation* began;) but even *Athanasius* himself in

pag. 95.

pag. 56, 57.

the moſt expreſs Words, which the Dr cited at length, explained this Text exactly as Dr *Clarke*
pag. 69. did. In Oppoſition to which, *you* allege another Paſſage out of a *ſpurious Latin* piece falſely aſcribed to the ſame Author. Which is uſing your Reader not kindly.

The Dr took Notice moreover, that, if the word, *God*, placed *abſolutely* as in this Text, could ſignify the *Holy Ghoſt*; it would follow that the *Holy Ghoſt*, being the *Holy Spirit of God*, might be ſaid to be the *Holy Spirit of Himſelf*. In Anſwer to This, you annex to the
pag. 71. word *God* a very confuſed Notion. " The " *Holy Spirit* (you ſay,) may be —— the *Ho-* " *ly Spirit* of —— *God the Father*, —— or of " *God the Son*, —— or of *Both together:* " —— Or, put the Caſe it were granted " that, in this Expreſſion, [*the Holy Spirit of* " *God*,] the Word *God* ſtands for the *Trinity*; " yet there would be no more Abſurdity in " ſaying, *the Holy Spirit of the Trinity*, though " the Spirit be a *Part* of the Trinity; than in " ſaying, *the Spirit of a Man*, which is yet a " Part of the Man." But ſurely you will not *ſtand to it*, that the *Holy Spirit of God*, is *PART* of *God*; and that *God* is a Being *compounded of different Perſons*, as *Man* is compounded of *Soul and Body*; and that, conſequently, when we ſay, *Our Father*, we pray to *Part* of *God*. The Apoſtle, in the very next Verſe to that wherein he mentions both the *Spirit of a Man* and the *Spirit of God*, (1 *Cor.* 2, 11;) plainly ſhoweth the Difference, by ſtyling it τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, *the Spirit which is* [which is ſent forth or given] *from God*. And our Saviour himſelf does the ſame, when he ſtiles it (*Joh.* 15, 26,) τὸ πνεῦμα ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται,

ἐκπορεύεται, *the Spirit which proceedeth* [which is ſent forth] *from the Father.*

7.

Gal. IV, 8. *Ye did Service unto Them, which by Nature are no Gods.*

The Dr has ſhown at large in his *Reply to Mr Nelſon*, by comparing the ſeveral *other* Places of Scripture wherein the ſame word is uſed, that φύσις does not here ſignify *Nature* in the *metaphyſical*, but in the *vulgar* and *political* Senſe. The Deſign of the Apoſtle, is to charge thoſe whom he here writes againſt, not, with doing Service to Gods which were not the *Self-exiſtent Unoriginate Independent Deity*; (for This they were not ſo much as *pretended* to be;) but he charges them with doing Service to Gods, which in Reality were *no Gods*; which (if they had any *Being* at all, yet, to be ſure,) had not *That Nature*, which their Worſhippers aſcribed to them; had none of That real *Power*, *Dominion and Authority*, which the Worſhip paid to them ſuppoſed them to have. The word, *Gods*, in This and in ſeveral other Texts of Scripture, is uſed in the ſame Senſe, as the Word *Lords* is uſed in 1 *Cor.* 8, 5. *Chriſtians* acknowledged *One True God*, One παντοκράτωρ, abſolutely over All, *(even the Father, of whom are all Things;)* and *One True Lord*, *(even Jeſus Chriſt, by* or through *whom are all Things.)* Others, (ſome in one way, ſome in another,) acknowledged *Many* that were Called *Gods*, without having that Supreme underived Divinity which conſtitutes the True Notion of *God*, abſolutely ſpeaking; pag. 76.

and *Many* that were called *Lords*, (or, in a subordinate Sense, *Gods*,) without having any of that derived Authority, Power and Dominion, which constitutes the True Notion of *Lord*. And their paying Worship to such *fictitious* Gods or Lords, either as Supreme or Subordinate, was a *False Worship*. Thus the *worshipping of Angels*, (who are *no Lords*, having
Jeh. 5, 22. no Power of *Judgment committed unto them*;) is condemned as *Will-worship*, and *fleshly Pride*, and an *intruding into Things which Men have not*
Col. 2; 18, 19, 3. *seen*, and a *not holding the Head*; that is, 'tis (in it's Degree) a departing from our only true Head and Lord; as well as the worshipping of *Dæmons* and *Idols*.

Against this Explication of the Text before us, you offer no *New* Arguments; but only repeat those, which I think the Dr has already fully obviated in his *Reply*. I shall here observe only, that whereas in This place (as well as constantly elsewhere) you make the *metaphy-*
Pag. 74, &c. *sical Substance* of God, and not his *Supreme unoriginate Dominion*, the principal Ground of All Worship; it is to be noted, that since the word ὁ ὤν, or *Jehovah*, does not signify *the Substance* of God, but *HIM* [the Person] *whose That Substance is*; it follows unavoidably, if the Worship paid to *Christ* be not given him upon Account of his *received Dominion* from the Father, but upon Account of his being himself ὁ ὤν or *Jehovah*, as your Argument ever supposes; it follows (I say) of Necessity, that there will be in the Divine Substance *More than One* ὁ ὤν or *Jehovah*; (Which is contrary to Scripture.) For, to say that the Son is the same ὁ ὤν or the same *Jehovah*, the same *HE* (if I may so speak) with the Father, not *representatively*, but *literally and individually*; is to say expressly, that he

is

s, not the same *Substance*, but the same *Person* with the Father; that is indeed, that he is *no Person at all.*

Had *St Paul* understood the Notion you contend for, he could not have said, τοῖς μὴ φύσει οὖσι ΘΕΟΙΣ, *them which by Nature are no Gods*; but, τοῖς μὴ φύσει οὖσι ΘΕΩ, *them which by Nature are not GOD.* For, to say, (not, *that they are not GOD*, but) that *they are not Gods*, for *This* Reason, because they are not the One Self-existent Substance; (because they have not *received The Divine Substance*, so you express yourself, *pag.* 79;) is saying, that if they *were* the One self-existent Substance, (if they *had* received *the Divine Substance*,) they *would be* so many *Gods*; (*Gods in Substance, Gods in Substance or Nature*, so you express yourself *pag.* 80 *and* 79.) Which deserves your serious Consideration.

The Sentence you cite out of *Clemens Alexandrinus*, is a very remarkable One: *Idolatry, is the dividing of God, from One into Many.* The Inference to be made from it, is; that we ought *All* to be careful above All things, to maintain the True *Unity* of God, which is the great Foundation of all Religion both natural and revealed. *Wherein* This *Unity* of God consists, I have indeavoured to show *above*, *pag.* 218, *&c.* *pag.* 78. Εἰδωλολατρεία ἐκ τῆ ἑνὸς εἰς τὰς πολλὰς ἐπινέμησις θεῶ.

The words of the *Roman* Governour, μετὰ τῶν κατὰ φύσιν θεῶν, *with Those who are Gods by Nature*, speaking of the *Roman* Gods; do not express *your* Notion of the word [φύσις] *Nature*, but directly the *contrary.* For the *Romans* *pag* 80.

mans did not look upon Their *Gods*, to be *Self-existent and Supreme.*

8.

Heb. III; 2, 3, 4, 5, 6. *Who* [viz. Christ] *was Faithful to Him that appointed him, as also Moses was Faithful in all his House.*

For this Person [viz. Christ] *was counted worthy of more Glory than Moses, inasmuch as He who hath builded the House, hath more Honour than the House.*

For every House is builded by some one; but He that built All things, is GOD.

And Moses verily was Faithful in all his House, as a Servant; ———

But Christ, as a Son over his own House, &c.

The true Meaning of these Words, the Dr supposed to be This. *Moses* was Faithful as a *Servant*, in *another Man's* House; *Christ*, as a *Son* in his *own* House, of his *own* building; And the Supreme *Housholder* [the *Pater-familiâs*] or *Father* over All, is *GOD.* Thus 1 *Cor.* 11, 3, *The Head of every* Man, *is* Christ; *and the Head of the* Woman, *is the* Man; *and the Head of* Christ, *is* GOD. And *ver.* 12, *but All Things, of* GOD.

pag. 8. Against This Explication of the Text, you have *nothing at all* to allege. Only you *wish* your Reader would understand the word *GOD* in this Place to signify *Christ.* Which if it did; what then would become of the whole *Gradation* of the Apostle's Argument? and *who* is it, that *Christ* was *Faithful* to as a *Son*, and *Moses* as a *Servant?*

The

The Paſſage you cite out of *Philo*, is a very good One: Δύο γὰρ &c. *There are Two Temples of God; One, is This World; in which the Divine Word, the firſt-begotten of God, is High-Prieſt.* But This, and the Other Sentences you cite out of the ſame Author, are clearly *againſt* your whole Notion: As you yourſelf plainly confeſs, when you ſay *Philo*'s Words are "ſo like "the Apoſtle's Style in this Epiſtle, that they "may very well be uſed as a Comment on the "Place, making ſome Allowance for their dif-"ferent Notions of the Dignity of *the Word*, "whom yet they Both call Θεὸς *God*. pag. 81. pag. 82.

9.

2 Pet. I, 1. *The Righteouſneſs of God, and our Saviour Jeſus Chriſt.*

The words in the Original are, δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν, καὶ σωτῆρος Ἰησοῦ χριστοῦ. Which, from the Poſition of the word ἡμῶν, you think ought to be rendred, not, *the Righteouſneſs of God, and our Saviour Jeſus Chriſt*; but, *the Righteouſneſs of our God, and Saviour Jeſus Chriſt.* But the more exact Rendring than either of theſe, is, *The Righteouſneſs of our God, and of our Saviour Jeſus Chriſt*; the word ἡμῶν being repeated ἀπὸ τοῦ κοινοῦ. And indeed in ſeveral Editions it is *expreſſed*; Θεοῦ ἡμῶν, καὶ σωτῆρος ἡμῶν Ἰησοῦ χριστοῦ; And is accordingly rendred in ſome old Tranſlations, and, after Them, by *Beza*, [juſtitiam Dei noſtri, & ſervatoris noſtri Jeſu Chriſti,] *the Righteouſneſs of our God, and of our Saviour Jeſus Chriſt.*

However, upon the whole, I acknowledge (as Dr *Clarke* has done,) that the words, as to their

their *grammatical Conſtruction*, are ambiguous; and that therefore from the *bare words themſelves* no Proof can be drawn on either Side, whether the Term *God* in this place means the *Father* or *Chriſt*; but this Queſtion muſt be determined from the Tenour and Analogy of *Other* Places of Scripture.

Reply to Mr Nelſon p. 83. The Doctor's *Reaſons* for underſtanding it of the *Father*, were: *Firſt*, becauſe the word, *God*, throughout the New Teſtament, generally ſignifies the *Father*, and therefore moſt probably does ſo in This Place likewiſe. And *Secondly*, becauſe in the *very next Verſe*, the ſame words are repeated in ſuch a Conſtruction, as determines the Senſe *neceſſarily* without Any Ambiguity; [ἐπίγνωσις τῦ θεῦ, καὶ Ἰησῦ τῦ κυρίυ ἡμῶν,] *The Knowledge of God, and of Jeſus our Lord.*

To theſe Reaſons you give no Anſwer, but "*leave them to the Reader.*" And ſo alſo do I.

pag. 83. That Other Text, *Tit.* ii, 13. *The glorious appearing of the Great God*, [or, *the appearing of the Glory of the Great God,*] *and our Saviour Jeſus Chriſt*; having been incidentally mentioned under This Head, as being in grammatical Conſtruction like to the Text fore-going; came thence to be conſidered in This place.

That, in this Text, the words, *The Great God*, ſignify the *Father*; the Dr has ſhown *at large* in his *Reply*, (N° 9, *pag.* 85,) from the whole Analogy of Scripture: This Title, *The Great God*, being, in the *Old Teſtament*, the Character of the *Father*; and in the *New Teſtament* never applied to *Chriſt*, but to the *Father* only, *Rev.* 19, 17, if the Words (*the Great God*) be at all the True Reading in That paſſage.

In

In your *Answer* you allege, that *Origen* in one place uses the Phrase ὁ μέγας θεὸς [*the Great God*] in such a manner, as may *seem* to carry with it *some* Ambiguity. But whoever considers the whole Passage, will find that ὁ μέγας θεὸς *the Great God*, is the same whom in the next Sentence he calls ὁ τῶν ὅλων θεὸς *The God of the Universe*; which is a Phrase never used by *Origen* nor by Any Antient Writer concerning the *Son*, but the *Father* only. *Late* Writers in the *Fourth and Fifth* Centuries, with whose Comments you love to amuse your Reader, are of no manner of Authority, where they have not *Reason* on their Side: Nothing being more uncertain than the Pretenses of *Tradition*, in *contentious* and unlearned Times

Contr. Cels. lib. 7. pag. 342.

You allege further, that "the Term ἐπιφάνεια *Appearing*, seems to be appropriated in "Scripture either to the *Appearance* of the "*Son* in Flesh at his first Coming, or to his "*Appearance* in a Body of Glory at his second "Coming." Which is very True, and very consistent with our understanding *The Great God* in this Text to signify the *Father*. For the Text does not say, that *the Great God* [the *Father*,] shall *himself* appear, personally; (That's impossible;) But his *Glory* shall appear. The words which we render *the glorious Appearing*, are, ἐπιφανεια τῆς δόξης, *the Appearing of the Glory* of the Great God, that is, *the Glory of his Father in which the Son of Man shall come*, Matt. 16, 27.

pag. 87.

But your main Argument is, that the *Great God* even in the *Old Testament*, means at the same time Both *Father* and *Son*. Which is evidently impossible. For since the words, *The Great God*, (in like manner as *The Great King*, and all other the like Characters,) are necessarily

pag. 84.

ly and manifeſtly expreſſive, not of an *Abſtract Subſtance*, but a *Living Perſon*, 'tis plain this Title cannot at one and the ſame Time denote *Two Perſons*, whatever *Union* or *Unity* of *Subſtance* be *ſuppoſed* between them; unleſs *One Living Perſon* can be *Two Living Perſons*, which is a direct contradiction; or *One Living Perſon* can be *Another Living Perſon*, which cannot poſſibly be *individually*, but only *repreſentatively*. Whenever therefore That which is ſpoken of the *Father* in one place, is in another applied to the *Son*; ſince ſuch application, if underſtood *literally*, makes the *Son* to be, not the *Subſtance* of the Father, but the *ſame Living Agent*, even the *very Perſon of the Father*; 'tis plain it cannot poſſibly be underſtood otherwiſe, than that the *inviſible Father* acts *by his Son*, who is (*Zech.* 12, 8,) *God the Angel of the Lord.*

Concerning the Texts, *Rom.* 9, 5, *who is over all God bleſſed for ever*; and 1 *Tim.* 3, 16, *God was manifeſted in the Fleſh*; (Both which Texts, you mention only *incidentally*;) the Dr has ſhown in his *Scripture-doctrine*, *N°* 539 and 540, that, ſuppoſing the *Reading* and the *Rendring* of Both of them to be right, yet they do not affect the Queſtion between you. I ſhall here remark only, that Dr *Mills* expreſſly acknowledges concerning the *latter* of them; that none of the Writers in the Time of the *Arian* Controverſy, ever alleged That Text before the Year 380. Whether the *Comments* of *Later* Writers prove (as you conceive they do) that the word "Θεὸς *was both known and uſed*" in the Reading of the Text "before the Beginning of "the

E Patribus Catholicis, quibus id operæ datum, ut Divinitatem Chriſti locis S: Scripturæ undiq; conquiſitis adſtruerent; ante annum Chriſti 380, nemo, quod quidem ſciam, textum hunc in medium produxit. *Gregorius Nyſſenus* primus om ium &c. *Mill. in Locum.*

Pag. 89.

' the *Sixth* Century ;" may be conſidered, when thoſe particular Comments are produced.

10.

Matt. XIX, 17. *There is None Good, but One,* [εἷς One Perſon,] *that is God.*

This Text has been already conſidered at large, *N°* 1. And all your unintelligible Arguing under this Head, about *Self-exiſtence* being a *Negative*, and not *eſſential* or *ſubſtantial* Character; I have anſwered *above*, pag. 14 *and* 19 *&c.*

11.

Rom. XI, 36. *Of Him, and through Him, and to Him are all Things.*

If the word, *Him*, in each part of this Sentence, does not mean the ſame Perſon; all Uſe of Language is at an End, and *Any Words* may with Equal Propriety be underſtood to mean *Any Thing*,

The *incredible Confuſion* you here introduce, by indeavouring to ſhow that the word *Him* refers to *God*, ver. 33, and that *God* there ſignifies *Three Perſons*; is what I ſhall not deſcribe, but deſire the Reader to conſider it carefully by Himſelf. pag. 95, 96, &c.

The *He* here mentioned, is the *God* of the Jews and Gentiles, ſpoken of through this whole Chapter; even *He*, whom the ſame Apoſtle elſewhere calls, *The One God and Father of All.*

All. And the plain Meaning of the words (as Dr *Clarke* paraphrased them in his *Reply*,) is This: From *him all things derive their Being*, by *him all things are preserved and governed*, to *his Glory all things shall terminate.*

Pag. 97. "The Spirit (*you say*) is as essentially One 'with God, as the Spirit of a Man is One "with the Man." If by the word, *God*, you here mean the *Father*; then your Assertion is, that the *Spirit of the Father* is as much *the Father himself*, as *the Spirit of a Man* is the *Man himself*. But if by the word, *God*, you mean the *Trinity*, as before in *pag.* 72; then your Assertion is, that the *Spirit of God* is *Part of God*, as the *Spirit of a Man* is (in your own Expression, *pag.* 72,) *Part of the Man.* Neither of which Notions, are the Doctrine of Scripture; or do at all follow from those words of the Apostle, to which you allude, 1 *Cor.* 2; 10, 11, *The Spirit searches all things, yea, the deep things of God; For what Man knoweth the things of a Man, save the Spirit of Man which is in him? even so the things of God knoweth no Man, but the Spirit of God;* τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ, *ver.* 12, *the Spirit which is* [sent forth *or* given,] *from God.*

Pag. 99. The *Authorities* (you say) for interpreting the Text before us in the manner you do, are *Basil*, *Marius Victorinus*, *Ambrose*, and *Austin*; Authors, in the latter end of the *Fourth*, and in the *Fifth* Centuries: Which shows that your *Tradition* here, began extremely *late.* Surely, when the words of the Apostle, [*of* him, *and through* him, *and to* him *are all things*; *to* him *be Glory for ever, Amen*;] are so plainly, both in common Sense, and in the Judgment of all Antienter

Antienter Writers, ſpoken concerning one and the ſame Perſon; it requires much better Authority than you have alleged, to perſwade any reaſonable Man, that, *Of HIM*, means One Perſon; and, *Through HIM*, another; and, *To HIM*, a third; and, *To HIM* [αὐτῷ] *be Glory*, all Three together. Which though *Auſtin* (*you ſay*) "does not directly affirm to be "the Senſe of the words, yet *he* plainly *ſup-* "*poſes* it *MAY be* ſo. Which you think (it ſeems) is a ſufficient *Proof* of *Any* thing. pag. 101.

You having, in your *former Book*, *pag.* 28, paraphraſed the words of this Text Thus, ["*of him, as HE is Father; through him, as* "*HE is Son; to him,* ——— *as HE is the Holy* "*Ghoſt:*"] The Dr obſerved, that This was plainly introducing a Confuſion of Perſons, and affirming that All things were *through the Father* as *HE is the Son*, &c. To this you reply, that your words do not "infer any ſuch "Meaning. For though all things are through "the *Lord God*, as *HE* is the Son and Word, "becauſe the *Lord God* is a common Name to "Father and Son; yet all things are not "through the *Father*, as *HE* is the Word, be- "cauſe *Father* is not a common Name to the "Father and the Word; the Term *Father*, ex- "preſſing a ſingle and individual Perſon; "the Terms *Lord God*, a common Nature." But now This, is introducing (if poſſible) a greater Confuſion than the Other. For 'tis making the word *HE*, (which expreſſes a ſingle and individual Perſon, as neceſſarily as the Term *Father* does,) to denote what you call a Common Nature, which includes many Perſons: That is, 'tis directly affirming *One Perſon* to be *Many Perſons*. pag. 102.

Beſides:

Beſides: 'Tis worth taking Notice of here by the way, that if the Term *Lord God* was, as it is not, "a common Name to *Father* and "*Son*;" yet all that followed from hence, would be, that it might indifferently, accordcording to the Circumſtances of the Text, be underſtood of *Either* of them; not, that it could ſignify *Both together*; which is a direct Confuſion of Perſons.

Over and above all which, (as Confuſion is very prolifick of Confuſion,) you are in this place guilty of Another direct Contradiction to yourſelf. For whereas you ſay *here*, that "the Term *Father* expreſſes a *ſingle and indivi-*"*dual Perſon*;" in *other* places you ſay, that
pag. 19. the words "εἷς [*One*] and πατὴρ [*Father*] "were never intended to exclude the *Son*:" that the Title "*God*, notwithſtanding the
pag. 17. "Addition of the Term *Father*," [that is to ſay, the Title *God the Father*,] includes the
pag. 11. Son: Nay, that even "the Expreſſion, *My* "*Father which is in Heaven*" does not ſo appropriate to the Perſon of the Father, as to exclude the Son.

pag. 103. You perſiſt in affirming, that the word εἰς, in the New Teſtament, ſignifies indifferently *to* or *in*. But none of the Inſtances you allege, prove any ſuch thing. Εἰς ὃν εὐδόκησεν ἡ ψυχή μου, ſignifies (in the *grammatical* Conſtruction,) *him* Upon *whom my Affection is placed*; And ὁ εἰς τὸν ἀγρὸν ὤν, is, *he that is gone* Into *the Field*. It may be added, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, is, *he that is* received or admitted *into the Boſom of the Father*. Upon the *whole* indeed, the Senſe is the ſame, as ἐν ᾧ εὐδόκησα, and ὁ ἐν τῷ ἀγρῷ, and ὁ ὢν ἐν τῷ κόλπῳ. But affecting *perplext* Ideas, and labouring to confound the

the Signification of words; has never any Tendency to right and true Understanding, nor to Any Good.

12.

Eph. IV, 6. *One God and Father of All; who is above All, and through All, and in you All.*

Never were words more *clear*, more *full*, more *distinct*, more *free from Ambiguity*, and *more impossible to be misunderstood*; than these before us. Yet even This, it seems, is not to be understood of the *One God and Father of All*, but of the *Three Persons*. The *Gradation*, by which you arrive at This Sense of the words; is very remarkable. The *Apostle*, having mentioned one Body, One Spirit, One Hope of your Calling, One Lord, One Faith, One Baptism; adds very elegantly, as the Head and Top of All, *One God and Father of All, who is above All, and through All, and in you All.* Some of the *Antient Fathers*, (whose words the Dr cited and considered at large in his *Reply*, N° 5, *pag.* 71, 72;) after having acknowledged (as how could they do otherwise?) that This *One God and Father of All, who is above All, and through All, and in us All*; is the *Father* of our Lord Jesus Christ; add afterwards, of their Own, by way of Comment, that this *One God and Father of All*, is *above All* actually in his *own Person*, is *through All* BY his *Word*, is *in All* BY his *Spirit:* Which Comment, though it has nothing in it absurd or unreasonable, yet is nothing to the Sense of the Apostles words. However; upon This, *You* build *one improvement* further:

pag. 104.

Hic Deus, est Pater Domini nostri Jesu Christi; & de Hoc Paulus Apostolus dixit, *Unus Deus Pater, qui super omnes, & per omnia, & in omnibus nobis.* Iren. lib. 2. c. 2.

pag. 63.

further: " If (*say you*) He is through All *By* " his Word, ——— he is through all things *As* " *he is* the Word. And —— if he is in All *By* " his Spirit, he is in All *As* he *is* the Spirit." And now it is become a *complete Absurdity*.

What follows, is (if possible) still more
pag. 105. gross. " *Jerom* (*you say*,) no less than *Irenæus*, " held an Unity of Substance or Nature in the " Father, Son, and Holy Ghost. WHENCE" [that is, from *Jerom's* holding an Unity of Substance] " it APPEARS that the Sustantial " Union of the Spirit and Word with the Father, SEEMS to be taught" [in this Text] " by, *who is above all, and through all, and in* " *you all.*" Did not the World *know* you to be a *serious* Writer, it would be impossible not to look upon This as a *ridiculing* both of *Scripture* and *Reason*.

13.

Tit. ii. 13. *The glorious Appearing of the Great God,* [or, *the Appearing of the Glory of the Great God*;] *and our Saviour Jesus Christ.*

This Text has been treated of *above*, in N° 9.

14.

1, Joh. V, 20. *We know that the Son of God is come, and has given us an Understandnig, that we may know Him that is True,* [τὸν ἀληθινὸν Θεὸν, *the True God*; so it is in many MSS;] *And we Are in Him that is True,* [in That True God,] *even*

even in his Son [ἐν τῷ υἱῷ αὐτοῦ, by *or* through his Son] *Jesus Christ. This is the True God, and Eternal Life*: [This is the *True God*, and the *Way* that leads to him; This is, having the *Father* and the *Son*, 2 Joh. 9.]

The Dr having very largely explained this Text in his *Reply*, and shown that *The True God* here necessarily signifies *The Father*; I will not *repeat* his Proofs, but refer the Reader *thither*. I shall only make some brief Observations, upon what you have now advanced. *pag.* 96.

Upon the *general Design* of this whole Epistle, you express yourself in the following manner. "Though *the Person of the Father* is "the *ultimate End of all Worship*, as being the "*First* in the Godhead; yet This does not "hinder but that the main Design of *St John's* "Epistle may be, as it appears to be, to show "the Reader that *Jesus Christ* is the *Son of God*, "that he is the only *Means of approaching the* "*Father*, that he is *Eternal Life* himself, and "*True God*; * And all "This, without exalting "him into the Person of "the *Father*, to whom "the Title or Character "of *True God* does *prima-* "*rily* belong." This is in a manner, granting all that the Dr contended for; and would in its natural Consequence, lead you to the True Understanding of This and most of the other Texts before us. *pag.* 106.

* The Parenthesis you here put in, ("*that is, as he is* "*substantially One with the* "*Father*;") is what there is no mention of in This Epistle.

As to the Reading of those words, *that we may know the True God*; you observe out of Dr *Mills*, that only 10 MSS have the word *pag.* 107.

God, and 20 want it. But you forgot to take Notice, that beſides the 10 ſpecified by Dr *Mills*, it is ſo read likewiſe in the *Complutenſian* Edition, from the beſt *Vatican* Manuſcripts. And the *vulgar Latin* alſo has it; And very many of the Antient Greek and Latin Fathers. And the very *Senſe* itſelf, if you attentively conſider the *whole*, ſufficiently determines This to be the True Reading. For if *the Son of God is come, and has given us an Underſtanding that we may know* ———; *Whom* would the Apoſtle ſay that Chriſt has taught us to know, but the *Father* in the *firſt* place?

Pag. 107. "But further, (*you ſay,*) if the Dr's "Reading be true, it may be asked, what "Occaſion is there for this Repetition, *This is* "*the True God*; when 'tis ſaid *twice before* in "the ſame Verſe that he *is the True God*, ac"cording to the Dr's Rendring, which runs "thus; *The Son of God is come, and has given* "*us an Underſtanding, that we may know the True* "*God*; *and we are in that True God, by* [or "*through*] *his Son Jeſus Chriſt*; *This is the True* "*God*, &c." I anſwer: The laſt words are a brief *Recapitulation* of the Whole that went before. And yet it is not ſo, as you repreſent; that the words, *the True God*, are *twice before* in the ſame Verſe. For the word, *God*, is not repeated the *ſecond* Time, but only underſtood: *That we may know the True God*; *And we Are in him that is True*, [ἐν τῷ ἀληθινῷ, in That True one, That True God,] *through his Son Jeſus Chriſt: This is the True God, and eternal Life.*

Pag. 108. *You proceed:* "As for the Dr's Tranſlation, "*by his Son Jeſus Chriſt*, I believe he cannot "produce one Antient Writer of the Church "on his Side. *Athanaſius, Baſil, Ambroſe, Hi-*

"*lary*

" *lary*, *Jerom*, and *Cyril*, give us *No Occaſion* to " think that they underderſtood it otherwiſe " than explicatory of the preceding Sentence, " *in Him that is True.*" The Tranſlation, *Through his Son Jeſus Chriſt*, is not the Dr's; but was ſo printed long ſince, in the Biſhop's Bible in *Henry* the 8ths Time. As to the *Fathers* you mention: Their barely giving *no Occaſion* to think they underſtood it otherwiſe than you do; is a ſtrong Argument *againſt* you. For had they *read* and *underſtood* the Text, as *you* do; they would, in thoſe days of Contention, not only have given *no occaſion* to think they underſtood it otherwiſe, but would have been *large enough* in their Explications of it according to that Senſe. But the Truth is; Moſt of the Writers of that Age, read the Text thus: *That we may know the True God*, [in * *Baſil* 'tis, *The only True God*,] *and that we may be in his True Son Jeſus Chriſt*; *This is the True God*, &c. Which *Reading*, is altogether inconſiſtent with *your* Senſe of the Place; Though ſome of thoſe *Later Fathers* would indeed gladly have thoſe laſt words, *This is the True God*, underſtood of *Chriſt*.

* *Contr. Eunom. lib.* 4.

But, whatever thoſe *Later Writers* did, 'tis certain (as Dr *Clarke* obſerved,) that None of the Writers in the *Firſt Three Centuries* allege theſe words, *This is the True God*, as ſpoken of *Chriſt*. To this, you reply; that this Obſervation " would indeed have had ſome Weight, " if the Dr could have produced any One of " thoſe Writers, who had alleged the words " as ſpoken of the *Father*." I anſwer: They are *in Courſe* underſtood of the *Father*, when no other Explication is ſuggeſted; there being no need of alleging and *explaining* Texts *particularly*, in Proof of the *Father* being *the True God*.

pag. 111.

But had Any of these Writers (who were very careful in collecting Texts to prove the *Divinity of Christ*, though not in a way agreeable to *Your* Notion,) understood these words to have been spoken of *Christ*; they could not have failed to have alleged *This* among other Texts brought together for that Purpose; Which
pag 111. yet None of them ever did. *You add:* "Nay, "it has not been my Fortune to meet with "*One* Writer of *Antiquity*, who explains the "Text, who has not understood it of the *Son*." I answer: By Writers of *Antiquity*, you mean here only some *Late Writers* of the *Fourth* and *Fifth* Centuries; whose Authority in this Case is nothing; and whose manner of understanding the Text, is (as I have shown above) inconsistent even with their *own Reading* of the words.

But you observe further, that the Writers of
pag. 109. the New Testament, and particularly *St John*, "never use this Sort of Phrase, *in the Father* "*By the Son*, but *in the Father and in the Son.* I answer: It makes no Difference as to the Sense, if, even in *This* Text, instead of *By* or *Through*, you render the words, *In* his Son Jesus Christ. For the Phrases; *we are in the True God*, through *his Son Jesus Christ*; or, *we are in the True God*, and In *his Son Jesus Christ*; or *we are in the True God*, even In (*that is*, by our being in) *his Son Jesus Christ*; are all of them exactly the same in Sense, and must all of them equally be of Necessity understood concerning *Two* Persons; unless, by leaving out the word Θεὸν in the former part of the Sentence, you leave *God* quite out of the whole Text; and suppose St *John* affirming, that our Saviour came not to preach his *Father* at all, but *Himself* only. Which, I am sure, is contrary

contrary, not only to St *John*'s constant Style, but to the whole Scriptures.

The Dr had said, that *Irenæus* very justly styles Christ *True God*, and *Truly God*; meaning thereby, not, self-existent underived Divinity, *&c.* Upon This, you ask; "And, I pray, in what part of my Writings does the "Dr find, that *Self-existence*, &c. are parts "of the Notion of the True God, as applied "to the *Son*?" I answer: In *page* 95, you have these words; "The same existent Substance, with its substantial Attributes, as *It* "is considered in the *Father*, is called *underived*; as *It* is considered in the *Son*, to whom "*It* is communicated from the Father, is called *derived*." And again, *pag.* 193, "The "Divine Substance, as it is personalized in the "Father without Derivation, is called *Self-existent*; but as *It* is personalized in the Son "by Derivation from the Father, or as *It* passes from the Father into a second Subsistence, "is called *begotten*; *It* receiving different Denominations in different Respects." Now from these words of yours, I thus argue. If the Substance of the Son, be itself the individual self-existent Substance of the Father, (as you affirm in *direct Contradiction* to the Council of *Nice*, who teach in their Creed, that the Son is, not the ὁσία τοῦ πατρός, *the Substance of the Father*, but ἐκ τῆς οὐσίας τοῦ πατρός, *FROM the Substance of the Father*;) then you unavoidably affirm the *Son* to be as *Self-existent* as the Father; unless you will acknowledge the *Son* to be no *Subsistence* at all, but a mere *Quality* or *Affection* of the Father's Substance. For, when, to avoid this Difficulty, you say the *Self-existent* Substance is called *Derived* or *Begot-* pag. 10.

ten; you affirm only a Contradiction in Terms, which is affirming nothing at all. And when you say *Self-existence* is a *mere Negation*, and no *substantial Character*; This also is the *highest Absurdity*, as I have shown *above*, *pag.* 216.

Pag. 110, 111. As to the Criticism concerning the Use of the Phrase ὅτός ἐστιν, and the placing of the Article ὁ after it; Nothing is more plain, than that the words ὅτός ἐστιν ὁ, refer, *not necessarily* to the word placed next in position before them, but *Always* to the Person *principally* spoken of; to the Person who is the *Principal Subject* of the Sentence immediately fore-going. Which, in the Text before us, the Dr has abundantly shown to be *The Father*.

Pag. 112. What you alledge about *Eternal Life* being "a joint Predicate with the *True God*, "of the Pronoun *This*;" and about the "Perplexity and Violence of the Dr's Inter-"pretation:" This will be sufficiently answered by a bare Recital of the Text, that the Reader may judge whether the Sense of it be perplext or not. Οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινόν· [θεόν.] καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ· ὅτός ἐστιν ὁ ἀληθινὸς θεὸς, καὶ ἡ ζωὴ αἰώνιος: *We know that the Son of God is come, and hath given us an Understanding, that we may know the True God; and we are In That True One, (the True God,) by* [or, *by our being in*] *his Son Jesus Christ. This is the True God, and eternal Life:* [This is the *Father*, and the *Son*. This is the *True God*, even the *Father*; and This the *Way* that leads to him, even *Jesus Christ*, who is *the Way, the Truth, and the Life.*]

What

What you add, about *Idols* not signifying the *Worship of Idols*; is mere Trifling. pag. 113.

15.

JUDE 4. *Denying the only Lord God* [τὸν μόνον δεσπότην θεὸν, God the Only Supreme Governour,] *and our Lord Jesus Christ.*

Against the Reasons which Dr *Clarke* here alleged, to prove that the *Only Lord God* must of necessity mean *God the Father*; you have nothing to object. *Reply to Mr Nelson*, pag. 109.

Your *whole* Discourse under This Head, is concerning an *incidental* Question, whether the Son was begotten *by the Will* or *not by the Will* of the Father. To prove that the Son *was* begotten *by the Will* of the Father; besides the *plain Reason* of the *Thing itself*, the Dr alleged the clear and express Testimonies of *Justin Martyr*, *Origen*, *Novatian*, *Eusebius*, the Council of *Sirmium*, *Marius Victorinus*, *Basil*, *Gregory Nyssen*, and indeed almost All Antient Writers, excepting only *Athanasius*.

To This, you make *Two* Answers. The *One* is; that "the *Ante-Nicene* Writers generally, if not Always, mean no other *Generation* by that which is *voluntary*, than the *Coming forth* or Manifestation of the Son before the Worlds, in order to create them: Whence it is *probable*, some following Writers transferred the Style in a different Sense to the *eternal Generation*." But now, this *whole* Notion, concerning what you call "the "*Double* Subsistence of the Son," (the *first and* "*second Subsistence of the Son*," his *first and second* pag. 124. pag. 123.

cond Generation, Both of them before the Worlds;) is a *mere Fiction*, without any Ground at all; arising merely from a *confused* Notion of *Theophilus* and some Others, (who *blended* together *literal* and *figurative* Expressions,) as if the *Son of God* was the λόγος ἐνδιάθετος, *the internal Reason or Wisdom* of the Father, produced afterwards (or becoming προφορικὸς) into a *real Person*. A Notion, no less unknown to *Justin Martyr*, *Origen*, *Novatian*, *Eusebius*, the Council of *Sirmium*, and other Antient Writers; than *Absurd* in itself, and without All Foundation of *Scripture*.

The *Other* Answer therefore you make, to what *Reason* and so many *Antient Authors* teach concerning the Son's being begotten *by the Will* of the Father; and which you most insist on; is This: That, being begotten *by the Will of the Father*, means only being begotten *not without the Approbation of the Father*. But This is the very lowest kind of trifling with Words. For, what Similitude is there between any things being done *by the Will* of a Person, and being done by Necessity *not without his Liking and Approbation?* The Rising and Setting of the Sun, and the Returns of Rain and fruitful Seasons, are (with Regard to all *Humane* Power) necessary: Yet they come to pass *not without our Great good-liking and Approbation*. Do you think therefore that any Man ever was so absurd, as (for this Reason) to say that the Sun rises and sets *by the Will of Men?* Yet this is exactly the very same Case. If the *Son* was begotten by *absolute Necessity of Nature*, merely *not without the Approbation of the Father*; it would be no more true to say that the *Father begat the Son*, than to say that *Men* cause the *Sun to rise* or the *Rain to fall*. Nothing is more

Pag. 115, &c.

won-

wonderful, than that Men of Any Understanding should *suffer themselves*, (shall I say?) should *take Pains with themselves* to be imposed upon with such mere *Ambiguities* of words. God is necessarily *Omnipresent* and *Eternal*; doubtless *not without his own Liking and Approbation*: But was ever any Man therefore so absurd, as to say that he was Omnipresent and Eternal *by his Will*? He is likewise by Necessity of Nature, *Wise* and *Good*; that is, he always necessarily *sees* and *knows* what is *right*, and *approves* what is *good*; And in all This, his *Will* is no way concerned: But whenever he *Acts*, whenever he *Does* any thing, then 'tis *not by Necessity of Nature*, but by the *Choice of his Will*. To *Be*, by *Necessity of Nature*; is very intelligible: But to *Act*, or to *Do* any thing by *Necessity of Nature*; is a Contradiction in Terms. For *Action*, in the very Notion of the thing itself, (as the Dr has clearly shown) *essentially* implies a Power of the *Will*; And All *Necessary AGENTS*, (as we improperly call them in vulgar Speech,) are in Truth and Reality *Wholly PASSIVE*. Was the *Generation of the Son* no more an *Act of the Fathers Will*, than his being himself *Wise* or *Knowing*, is an *Act of his Will*; it could with no more Truth or Sense be affirmed, that the *Father begat the Son*, than that he begat his own *Reason*, *Knowledge*, *or Understanding*: But They would Both be as equally Self-existent, as 'tis equally necessary for God to be a Rational or Intelligent Being, and to Exist at all. And consequently there would in Nature have been no more Ground of Authority in the Father to send the Son, than in the Son to have sent the Father. But it is a shame to

insist

insist longer, upon so plain and self-evident an Argument.

I shall conclude this Head therefore, with only taking Notice of one remarkable Expression, wherein you clearly convict yourself.

pag. 119. "The Passage" [cited by Dr *Clarke* in his *Scripture-Doctrine*, *pag.* 285,] "out of the *Sirmium* Creed, was (*you say*) to condemn Those, "who said that the Father was necessitated *AGAINST* or *WITHOUT* his Will, to beget "a Son; And therefore their main Aim, as it "appears to Me, was to show that the Generation of the Son was not in *such a Sense* necessary, as to *exclude* the *Will* of the Father; "or to show, that *Nature* and *Will* did *Both* "concur, in the Production of the Son." Now these Ambiguous words, *Against* or *Without his Will*, being capable of *Two* Senses; in *which soever* of those Senses they be understood, your Assertion falls to the ground. For if (which is the *Truth of the Case*,) the Council *condemned* those who taught that the Son was by Necessity of Nature generated *WITHOUT*, though *not AGAINST*, the Will of the Father; then your whole Distinction is vain; and the Council expressly condemned *your* Notion; because All Necessity is always *without*, though not always *against*, the Will of the Person necessitated. But if (which seems here to be *your* Meaning,) the Council, you think, *condemned* Those *Only*, who taught that the Son was generated *Against*, as well as *Without*, the Will of the Father; then you suppose the Council to have condemned *That only*, which no Man ever was so ridiculous as to assert. For who was ever so absurd as to affirm, that What is *necessary* in the Nature of God, is *Against* (as well as *not By*) *pag. 119. his Will? If *Hilary* therefore (as * you tell us) in

in his Comment on the place, and ſome Later Writers, underſtood *This only* to be the Meaning of That Great and Learned Council, whoſe Authority they dare not oppoſe; What follows from hence? Does it follow that the Council was ſo abſurd as to condemn, what no Man ever was or could be ſo fooliſh as to aſſert? or will it not rather follow, that Theſe Writers *Comments* upon the words of the Council, were, like yours, contrary to the *Text*.

16.

Matt. VI, 9. *Our Father, which art in Heaven.*

Theſe words are ſo plain, that you are aſhamed to ſet down the very *Text itſelf*, but only *refer* to it. And you are aſhamed to ſay any thing at all *upon it*, in your *own* words; but only refer to an *abſurd* Expreſſion, or two, of *Tertullian*. pag. 125.

It is enough to ſay upon this Head; that the *only Queſtion* here, is, whether, when we ſay, *Our Father*, we mean *The Father* or the *Three Perſons*; and whether our Saviour, when he ſaid, *Holy Father*, meant to direct his Prayer to *The Father*, or to *The Father* and *Himſelf* and the *Holy Spirit*. If this be a Queſtion that *needs* any Arguing upon; undoubtedly it can be to no Purpoſe to argue about any thing.

17.

1 Tim. II, 5. *There is One God; and One Mediatour between God and Men, the Man Christ Jesus.*

Reply to Mr Nelson, p. 115.

Upon this Text the Dr observed, that the Title *One God*, must here of Necessity signify *The Father only*; because it is put directly, as *the Person mediated to*, in express Contradistinction to (not *Idols*, but) *the Person mediating to him*; Which Mediatour, is * the *whole Person of the Son Incarnate* or *made Man*. The words, *One God*, are put as a Description, not of the *Divine Nature*, but of the *Relative Person*, to whom the *One Mediatour* makes Intercession. For, to Whom is the *Mediation* made? Is it not to *the Father only?* 1 *Joh.* 2, 1, *We have an Advocate*, [not, *with the Divine Nature*; not, *with the Divine Substance*; not, *with the Three Persons, The Father, the Son, and the Holy Ghost:* For then Christ, who mediates as *God-man*, would mediate to *Himself*, which is Absurd: But, saith the Apostle,] *we have an Advocate with the FATHER, Jesus Christ the Righteous.*

This is so clear and, beyond all possibility of evasion, *demonstrative*; that you are forced to *Leg.* 12. *acknowledge* in the following full words: " Here

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* Not, the *Manhood* or *Humane Nature* of *Christ*; but, the *Person* made *Man*, the *Man Christ Jesus*; the same, of whom *St John* says, that σὰρξ ἐγένετο *he was made Flesh*; and *St Paul*, that he was ἐν ὁμοιώματι ἀνθρώπων γενόμενος *made in the Likeness of Men.*

" the

" the Term *Father* is implied, as if the Apo-
" ſtle had ſaid, *There is One God The Father*;
" So that the Meaning is This, *There is One*
" *Mediatour between God the Father and Men.*"
This, I think, is plainly acknowledging that the Title, *One God*, ſignifies in this place *The Father Only*. And yet, for all that, in the very next Words, you *hope* your Reader will, in ſome *dark* and *confuſed* way or other, underſtand the *Son* to be included alſo. It happens very unfortunately, that your *own words* upon this Occaſion, without any Addition or Alteration, make a complete *Syllogiſm*, the Concluſion whereof is the *contradictory* Propoſition to that which follows from the Premiſes. In the Text before us,

" God the Father, (*you ſay*,) is called pag. 126.
" THE One God."

" The Son is excluded from God the Fa- pag. 123.
" ther."

Yet, " The Son CANNOT be excluded from pag. 128.
THE One God."

The words are all your own words; and each Propoſition, and every word of each Propoſition, is here taken in the ſame Senſe, as in the places where they ſtand reſpectively in your own Book.

Again: " It is granted (*you ſay*,) that *God* pag. 127.
" *the Father* is the *Perſon mediated to*: That
" *God the Son*, or, *the WHOLE Perſon of the*
" *Son incarnate*, is the *Perſon mediating to him*:
" That *God the Father mediated to*, is diſtinguiſhed from *God the Son mediating to him*: And
" *YET* it *cannot* be granted, that the Term *One*
" was *ever* united with the Term *God*, in Oppoſition to the *Son*." That is, again: You acknowledge the unavoidable Truth of the *Premiſes*; and yet you *cannot*, you *muſt not* grant the

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Conclusion. But I wonder you should have forgot, there is *no need* of granting it. For when 'tis owned that the *Premises* cannot be denied; the *Conclusion*, whether you grant it or no, *will* follow of itself.

18.

Rev. XXII, 9. *Worship God:*

This Text, you Now wholly pass over in Silence: And therefore I refer the Reader to what has been said upon it by the Dr.

19.

Luke I; 16, 17. *Many shall He* [John the Baptist] *turn to the Lord their God; and he shall go before Him*, &c.

How the Term, *Lord God*, may well be understood in this place to signify *the Father*; as it notoriously does in every other Text of the whole Bible: Or, if it be here understood of the Son, (which there is no sufficient ground to suppose;) yet how it may, even in *That* Sense, be understood without any of the *Confusion* you introduce; the Dr has (I think) very clearly shown in his *Reply*.

Whereas your Notion is, that the words *Lord God* in *Scripture*-language signify a *common Nature or Substance comprehending more Persons*

sons than One; The Dr alleged, that in all propriety of Language, in the common and natural Apprehension of all Mankind, and in the constant Usage of Scripture, this Title *Lord God*, (in like manner as *King*, *Father*, and the like,) is a *PERSONAL Character*; expressing, not *abstract and metaphysical Qualities*, but *Personal and Relative Perfections*, namely *Dominion and Government* over the World. To This, you Thus answer. "If I understand the Dr right, "he makes *Personal* and *Relative* Perfections "to be the *same*; and therefore a *Personal Character* expressing them, *must* be a *Relative Character*: And *Lord God* being a *personal* Character, *must* be a *Relative* Character: In answer to which, I say that ——the Term "*Jehovah* is not of a *relative*, but *absolute* Signification;——that *Jehovah* is sometimes rendred by Θεὸς *God*, and then *God* is a Name "of *Being* or *Essence*;——that *Jehovah* is a "Name expressing the *Divine Substance*; a "Name, in common to the Son with the Father, expressive of One God;——the Son being himself ὁ ὤν, as he is *consubstantial* with "the Father." Now, in All this, there is the greatest *Confusion* of Notions, that can be. For whereas the Dr affirmed the Title *Lord God*, to be both *personal* and *relative*; you *suppose* him to argue, that 'tis for *That only Reason* personal, *because* 'tis relative. And from thence you *conclude*, that if Any Title of God be *not relative*, but *absolute*; (as *Jehovah*, for Instance, or ὁ ὤν;) such Title will consequently not be *personal* neither, but expressive of abstract *Substance* or *Essence*. In *every Part* of which *Supposition* and of the *Reasoning upon it*, you are altogether in an Errour. For the Dr did not at all affirm or suppose, that the Title *Lord God*

Reply to Mr Nelson's p. 119.

pag. 133.

pag. 134.

pag. 135.

pag. 147.

was *therefore* personal *because* 'twas relative; but affirmed that it was Both *personal* and *relative*; *personal*, as it expressed a *Living Person*, not an *abstract Substance*; and *relative*, as it expressed *Dominion* over *Creatures* or *Servants*. But if This, or any other Title, was *not relative*, but *absolute*; it might still nevertheless be *personal* for all that. The Title *Jehovah*, or ὁ ὤν, whether it be not in Scripture *relative* rather than *absolute*, may well be questioned; because the words, *I am that I am*, (to which the Name *Jehovah* seems to owe its Etymology,) may as well have reference to the Immutability of God's *Promises*, as to the Immutability of his *Essence*. But supposing the word *Jehovah*, or ὁ ὤν, to have undoubted reference to the Immutability of his Essence; yet still it will not be the *Name* of the *Essence itself*, but of the *Person* whose that immutable Essence is; and consequently it will still necessarily be a *Personal* Title. Which *demonstratively* overthrows your whole Notion. For if *Jehovah*, or ὁ ὤν, be not the Name of a *Nature* or *Substance*, but the Name of *HIM* [of the Person] whose that Nature or Substance is; and if That *He*, be God the Father, (as it must needs be, if *the Father* was at all the *God of the Jews*;) and if the word *He*, cannot signify more Persons than One, at one and the same time: It follows necessarily and evidently, that to affirm the Son to be *Jehovah* or ὁ ὤν, (any otherwise than as being the *Representative* of the invisible Father,) is affirming either that He is *the Father himself*, or else that there is more than One *Jehovah* or ὁ ὤν. Nor does the supposing him to be *consubstantial*, make any difference at all in This Case. For he who is *consubstantial* with *Jehovah*, is not consequently the *Jehovah* with

whom

whom he is consubstantial: But, if he is styled *Jehovah* at all, he is either so styled upon Account of his being His *Representative*; or else All that can follow from the Supposition of *Consubstantiality*, is, that there will be *Two Jehovah's* [two οἱ ὄντες] in *One Substance*. Most erroneous therefore is your Assertion, that "the Son is himself ὁ ὤν, as being *consubstan-*"*tial* with the Father." For, being *consubstantial* with *Him* who is ὁ ὤν, will no more make him to be himself ὁ ὤν; than being *consubstantial* with the *Father*, will make him to be *himself* the *Father*. Our Readers, not we ourselves, must judge of This Reasoning: But, to the best of my Apprehension, it is *Perfect Demonstration*.

After what has been said upon this Head, the Reader will, without any of that Confusion you introduce, easily understand the true Meaning of the Texts cited by you, *pag.* 138, 139, 141, 142 *and* 146; wherein you imagine (and indeed do *but* imagine) that the *Son* is styled *Lord God*. *Most* of them are interpreted by you after a *mystical* or imaginary Manner, which you call (*pag.* 136, 137, 138,) a *Traditional Explication*; that is, an Explication founded, not upon any Reason in the Texts themselves, but upon the *Application* made of them sometimes by some of the Fathers: According to which way of Interpretation, Any thing may be brought to prove Any thing. *Others* of them, (as *Ps.* 102, 25, *Of old hast thou laid the Foundation of the Earth*, &c.) though in the *Old Testament* plainly spoken of the *Father*, are yet in the *New* with great Propriety applied to the *Son*; because *By* (or *Through*) *Him*, did *God create all things*, Eph. 3, 9; Heb. 1, 2. And

the * reſt, are eaſily underſtood according to the Analogy of thoſe more full and plain Expreſſions; *Judg.* 2, 1, *An Angel* [The Angel] *of the Lord* —— *ſaid,* I *made you to go up out of Egypt—unto the land which* I *ſware unto your Fathers:* And *Rev.* 11; 1, 3, *The Angel ſtood, ſaying,* —— I *will give Power unto* MY *two Witneſſes:* And *Acts* 7; 30, 32, *There appeared to Moſes in the Wilderneſs* —— *an Angel of the Lord in a Flame of Fire,* —— *ſaying,* I *am the God of thy Fathers, the God of Abraham, the God of Iſaac, and the God of Jacob.*

* The Text (which you cite, *pag.* 146,) *Zech.* 12, 10, *They ſhall look upon* Me *whom they have pierced*; though it may eaſily be underſtood according to the Analogy of the reſt; yet ought particularly to have this Remark made upon it, that, being *twice* cited Thus by *St John*, (*Joh.* 19, 37; and *Rev.* 1, 7;) *they ſhall look on HIM whom they pierced*; and, in the Text itſelf of *Zechary*, being immediately followed by the words, *and they ſhall mourn for HIM*; 'tis probable that even *There* alſo, the True Reading is, *they ſhall look on HIM whom they have pierced*; the Difference in the *Hebrew*, being only an *Apex* or *Point of a Letter.*

To avoid the Force of this laſt-mentioned Text, where the *Angel of the Lord* expreſſly ſtiling himſelf *The God of Abraham*, gives ſo eaſy an Explication of all the parallel Texts, wherein the *Angel of Gods Preſence* aſſumes, or ſpeaks in, the *Name* or *Perſon and Authority of the Father*; To avoid (I ſay) the Force of this ſo plain a Text, you give your Reader *three* or *four* Pages of the *utmoſt Confuſion.* "Firſt, pag. 144 "(*you ſay*) if the *Angel*," here ſpoken of, "be the *viſible Glory* manifeſted to *Moſes*, then "the *Lord* may be the *Word* actuating that *Glo-* "*ry*; and the Voice of the *Lord*, the Voice "of the *Word* who calls himſelf *The God of* "*Abraham*, and conſequently ſpeaks in his "*Own Name*: For *Angel*, as it ſignifies one "that

" that is *SENT*, can *never* ſignify the *Word*,
" but the *viſible Glory*." Or " *Secondly*; if the
" *Angel be* the *Word* itſelf, as he is the *opera-* pag. 145.
" *ting Power of the Father* in a perſonal Subſiſt-
" ence; then indeed *Jehovah* or the *Lord*, is
" the *Father*; and the Voice of the *Lord* may
" be the Voice of the *Father* ſpeaking through
" the Son in *his own* Name; YET ſo, as not
" to exclude the *Son* (who ſpeaks in the *Name*
" *of the Father*) from ſpeaking *AT THE*
" *SAME TIME* in his *own* Name, Perſon,
" and Authority, derived from the Father." Or pag. 145.
" *thirdly*, though it be granted that *Lord* ſigni-
" fies the *Father* in the firſt Expreſſion, *the An-*
" *gel of the Lord*, ver. 30; yet does it *not*
" *certainly follow* that it ſignifies the *Father* in
" the ſecond, *the Voice of the Lord*, ver. 31;
" becauſe the Term *Lord* ſignifies the *Son* as
" well as the *Father*.' If this be *explaining* the
Text, I cannot but think it does *certainly fol-*
low, that the Text might as well go *unexplain-*
ed.

The *Hereticks* (you ſay) mentioned by *No-* pag. 148.
vatian, " affirmed Him [*Chriſt*] to be God the
" Father himſelf." Undoubtedly they never
were ſuch *Idiots*, as to *AFFIRM* any ſuch
Thing: But *That Conſequence*, though they
themſelves perhaps ſaw it not, *followed* neceſ-
ſarily from *their Doctrine*: And ſo it does like-
wiſe from *Yours*.

20.

Joh. I, 1. *In the Beginning was the Word, and the Word was with God, and the Word was God.*

Upon this Text, you have *only* the following words: "The Doctor, under this Number, "makes only a short and general Reflexion, "which does not require an Answer. *pag* 149.

Here therefore, where one would naturally have expected the *most*, you having *nothing* to object against the Doctor's Exposition. I shall refer the Reader to what has been said by Him in his *Scripture-Doctrine* and *Reply*; and only add the following brief Observations. *Reply to Mr Nelson, pag.* 126, and 177, 178.

1. Concerning the Sense of the Term, ὁ λόγος, *The Word.*

'Tis observable that, ὁ λόγος, may well signifie, as *Beza* renders it, Sermo ille, * *That Word.* Which Version if we allow, (as 'tis no way unreasonable;) 'tis then evident it can't mean *Reason* or the λόγος ἔνδιάθετος, but must needs *refer* to Something *particularly* known at That Time among Christians by that Name. Of which there seems to be a plain Intimation given, *Rev.* 19, 13, *And his Name is called,* ὁ λόγος τοῦ θεοῦ, *The WORD of God.*

* *Note*, it is so printed in the Version of *Beza*'s Testament into *English*, in Queen *Elizabeth*'s Time.

Philo uses the same Term, ὁ λόγος, after the following manner. *Pag.* 92, ὁ λόγος δὲ τοῦ θεοῦ ὑπερανω πάντος ἵδρυται κόσμου, καὶ πρεσβύτατος——τῶν ὅσα γέγονε, *The* Word *of God is above*

above the whole World, and the most Antient of all things that were produced. And upon that Text, (*Gen.* 48, 16, *the Angel which redeemed me from all evil, bless the Lads*;) τὸν δὲ ἄγγελον, says he, ὅς ἐστι λόγος, *The Angel, who is the* Word. And, τοὺς ἀγγέλους ἢ λόγους αὐτοῦ, *his Angels, or Words,* [viz. Messengers.] Again, *pag.* 586, he gives Angels in general the Name of λόγοι, *Words* or *Messengers* of God. [Compare 1 *Esdras*, 1, 24, *The* Words *of the Lord rose up against Israel.*] And *pag.* 597, *The world,* saith he, *is the Temple of God,* εἰς ὃν καὶ ἀγγέλους ὁ πρωτόγονος αὐτοῦ θεοῦ λόγος, *in which His first-begotten Divine Word is High-Priest.* These Notions of This eminent *Jewish* Writer, (who lived in the *same Age*, and wrote *before* the publishing of St *John*'s Gospel;) though they are by no means the *Rule* of interpreting St *John*'s Sense; yet, by *Analogy and Proportion,* they cannot but afford great Light towards our Understanding with *what Regards,* and in *what View,* the Christians of That Age would naturally apprehend our Saviour to have been by St *John* styled, ὁ λόγος, *The Word.* Especially when compared with that Expression of the Prophet, *Mal.* 3, 1, *The Lord whom ye seek, even* [ὁ ἄγγελος τῆς διαθήκης] *the Messenger of the Covenant*; and that of St *Paul*, *Gal.* 4, 14, *Ye received me as an Angel of God,* [as *the* Angel of God,] *even as Christ Jesus.*

In *Justin Martyr*, we find This Account of Christ's being stiled ὁ λόγος, *the Word.* λόγος, ἐπειδὴ καὶ τὰς ὠδὰς τοῦ πατρὸς ὁμιλίας φέρει τοῖς ἀνθρώποις: * *He is stiled* the Word *because*

* *Note*: Though *Justin* is in this Passage giving an Account of the Opinion of *Others* from whom he differed; yet this is *not* one of the *particulars wherein* he differed from them.

he brings [or declares] *the Commands of his Father unto Men*; (Dialog. cum Tryph. pag. 358.) Again, Εἰ δὲ καὶ ἰδίως — γεγεννῆσθαι αὐτὸν ἐκ θεοῦ λέγομεν λόγον θεοῦ, καινὸν τοῦτο ἔξω ὑμῖν † τοῖς τὸν Ἑρμῆν λόγον τὸν προφορικὸν θεοῦ ἀγγελτικὸν λέγουσιν, (Apol. 2. pag. 67;) *If we say that He* [Christ] *was in a peculiar manner begotten of God, and style him the* Word *of God; this ought not to seem strange to you* [Gentiles,] *who feign your* Mercury *to be the* Word *and Messenger of God.*

Irenæus explains himself thus. [Pater Domini nostri Jesu Christi, per *VERBUM* suum, qui est Filius ejus, per eum *revelatur* & manifestatur omnibus, quibus revelatur. Cognoscunt enim eum hi, quibus revelaverit Filius; —— Angelis & Archangelis & Potestatibus & Virtutibus & Hominibus, *Lib.* 2, *cap.* 55, *in fine*] *The Father of our Lord Jesus Christ, manifests and reveals himself to All, whom he is at all revealed to, by his WORD which is his Son. For They know the Father, to whomsoever the Son will reveal him:* —— *to Angels, Archangels, and Powers, and Dominions, and Men.*

Athanasius uses the like Expression in the following manner; Λόγῳ —— τῷ ἑαυτοῦ πατρὸς Ἑρμηνεῖ καὶ Ἀγγέλῳ, *The WORD,* —— *the Interpreter and Messenger of his Father.* [Athanas. contra Gentes.]

'Tis reasonable therefore to suppose, that as St *Paul*, when he styles *Christ* [1 *Cor.* 1, 24,) the *Power* of God and the *Wisdom* of God, does not mean to affirm him to be *literally* those *At-*

† *Note:* The Learned Bishop *Bull* (*Sect.* 2, *cap.* 4, § ,) cites this Passage as far as the Word ὑμῖν, but omits to allege the following Words, τοῖς τὸν Ἑρμῆν λόγον τὸν προφορικὸν θεοῦ ἀγγελτικὸν λέγουσι, in which the *whole Stress* of the Sentence lies.

tributes

tributes of the Father, but to be the *Person by whom* in a particular manner were manifested the *Power and Wisdom of God*; so St *John*, when he styles him *The Word*, does not mean to affirm him to be *literally* the *abstract Word*, but the *Person by whom the Will of God* is *declared*.

2. Concerning the Sense of the following Expression, καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν, *And the Word was With God*;

'Tis observable that the Evangelist does not say, ἦν ἐν τῷ θεῷ, *was IN God*; as he must have done, if he had spoken of the λόγος ἐνδιάθετος, the *internal Reason* or *Wisdom of God*; but, ἦν πρὸς τὸν θεὸν, *erat Apud deum*, was *WITH God*; after the same manner of Expression, as one *Person* is always said to be present *with Another*.

The Repetition of the same thing, in the same manner of Expression, in the *second Verse*; seems also to determine the Meaning to be, concerning a *Real Person*. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεὸν, *He* [or *the same*] *was in the Beginning with God*.

The Expressions which follow, are All likewise necessarily *personal*. Εἰς τὰ ἴδια ἦλθε, *He came unto his Own*. And, Καὶ ὁ λόγος σὰρξ ἐγένετο, *The Word was made Flesh*, &c.

3. Concerning the Latter part of the Verse, καὶ θεὸς ἦν ὁ λόγος, *And the Word was God:*

'Tis observable, that the Term θεὸς, *God*, is a Term that expresses, not *Essence*, *Nature*, *Substance*, or any *other Abstract*; but necessarily denotes, *Person*. A *person*, may be stiled θεος, *God*: But the *Reason*, or *Wisdom*, or *Nature*, or *Essence*, or *Substance* of God, can no more be said to be θεὸς, *God*; than the *abstract Reason*

ſon or *Wiſdom* or *Nature* or *Eſſence* or *Subſtance* of a *Man*, can be ſaid to be ἄνθρωπος, *the Man*. This, and all other the like Titles, neceſſarily carry with them the Notion of *Perſonality*. If therefore the Term θεὸς, *God*, means here (as ὁ θεὸς does in the former part of the Verſe) *Him* whom the Word was with; 'tis directly affirming *the Word* to be the *Perſon of the Father*. Which ſince all Men acknowledge is impoſſible to be the Evangeliſts Meaning; it follows of Neceſſity, that this Phraſe, *the Word was God*, muſt denote the Perſon who is here ſtiled *The Word*, to be (as *Origen* upon the place expreſſes it) μετοχὴ τῆς τοῦ Αὐτοθεὸς θεότητος θεοποιὸς εἶναι, *God by Communication of Divinity from Him who is* [originally, or] *of Himſelf, GOD.*

The whole may be illuſtrated by *comparing* the following Texts together.

Mal. 3, 1, *My* Meſſenger, ——*the* Lord *whom ye ſeek.*

Zech. 12, 8. God, *the* Angel *of the Lord.*

Gen. 48; 15, 16. God,——*the* Angel *which redeemed me from all Evil.*

Exod. 23, 21, *My* Name *is in him.*

4, 16, *He ſhall be to Thee inſtead of a* Mouth.

Joh. 1, 1. *The* Word, [Λόγος, τὸ ἑαυτοῦ πατρὸς Ἑρμηνεὺς καὶ Ἄγγελος, *The* Interpreter *and* Meſſenger *of his Father*; So *Athanaſius* paraphraſes this Place:] *was* God; [ἦν (not ἐστί) *was* that *viſible Perſon*, who in the *old Teſtament* is ſo frequently ſtiled *God*: The Deſcription of whom in the *Third verſe*, is, Πάντα δι' αὐτοῦ ἐγένετο, *All things were made*, or created, *Through Him*; and *All things were* from the Beginning *tranſacted* between God and the Creature, *through Him*: And *ver.* 11, *He came unto his Own, and his Own*, (οἱ ἴδιοι, his Own peculiar People the Jews, to whom he had appeared from the Beginning, ἐν μορφῇ θεοῦ, as the *viſible* Repreſentative of the *Inviſible* God,) received him not.]

Phil.

Phil, 2, 6. Christ Jesus, *who being in the Form of* God, *&c.*

Gal. 4, 14, *Ye received me as an Angel* [the Angel] *of God, even as* Christ Jesus.

21.

Acts XX, 28. *To feed the Church of God, which He hath purchased with his own Blood.*

Upon *This* Text the Dr observed, that the Best and most Antient Copies read it, and the most Antient Fathers cite it, *The Church of the LORD.* Which at once removes all Appearance of Difficulty. But if the word, *God*, be the true Reading; yet how this Text may nevertheless be well understood, without any of That *Confusion* which you indeavour to introduce, the Doctor has at large shown in his Comment upon the Place, both in his *Scripture-Doctrine* and in his *Reply to Mr Nelson.* And what he has there offered to this Purpose, you have given *no Answer* to. *Reply to Mr Nelson, p.* 127.

Your *whole* Discourse under This Head, is spent in indeavouring to show, (upon an *incidental* Citation of the first part of the *third Chapter of St John's first Epistle*,) that the word, *God*, signifies not only, in some places the *Father*, and in other places the *Son*, but also in some places *Both Father and Son Together.* Than which, nothing can be more absurd. For the Term *God*, (as much as *Lord*, or *Father*, or *King*,) always, and in all Languages, necessarily including and carrying along with it the Idea of *Personality*, can no more possibly signify *Two Persons* at *one and the same time*, than *One Person* *pag.* 150, —— 16[illegible]

Perſon can be *Two Perſons.* Nor is there any one Text in the whole Scripture, where there is any Colour for ſo underſtanding it.

In your *Former* Book *(pag.* 55,) you had uſed theſe words: " St *John* comprehends *the* " *Father and Son* under the Name *God*, as will " appear from *Joh.* 1, 1, *The Word was With* " *God, and the Word was God:* And *therefore* " may be ſuppoſed to uſe the ſame Name ſome- " times for the *Father*, and ſometimes for the " *Son*, or for *Both together*; which is Always " to be determined by the Circumſtances of the " Context." Now, ſince St *John*'s diſtinctly ſtyling the Father, [ὁ θεὸς] *God*, in *one* part of the Sentence; and his ſtyling the Son, [θεὸς] *God*, in the *other* part of the Sentence; could be *no manner of Reaſon* for ſuppoſing it poſſible, that the *ſingle* word, *God*, could *at Once* ſignify *Both Father and Son*; the Doctor (I think) had good ground from your manner of reaſoning to infer, that you ſuppoſed the word *God* in that Firſt Verſe of St *John*'s Goſpel, (as you ſometimes expreſſly contend that even this very Title *God the Father*, itſelf does,) included *both Father and Son.* However, ſince you complain of This as a Miſrepreſentation of your Senſe, and declare that you did not mean to underſtand it ſo *in That Verſe*; it muſt be *acknowledged* that you *ought not to be charged* with underſtanding it ſo *in That Verſe.* But ſtill you perſiſt in maintaining the ſame *Abſurdity* with Regard to *Other* Texts; in None of which there either *are* or *can be* any *Circumſtances of the Context*, to determine the word *God* to ſignify at *one and the ſame* time *Two perſons.* I lay before the Reader, your own Explication of your own Senſe. Your " Meaning *(you ſay)* is plain; " that, *As* the Name *God* repeated, ſignifies " the

pag. 11, 15, 19.

151.

" the *Father* in *One* place, and the *Son* in the *Other*; *So* it may be *supposed*, that the same Name " does sometimes signify *Both Father and Son together* without a Repetition; which may each " of them be separately referred to in the Context following."—Thus " in those Words, " *now are we the Sons of God*," [The whole Text is, 1 *Joh.* 3; 1, 2, *Behold, what manner of Love the FATHER hath bestowed upon us, that we should be called the Sons of GOD*; —*Beloved, now are we The Sons of GOD*;] in These words, " the Term *God*, (*you say*) signifies *the Father* " *and the Son*: —But in the following Sentence, *when He shall appear*, the Pronoun *He* " refers to *God*, not as it stands for *the Father* " *and the Son together*, but as it stands for the " *Son*.—But let the Dr's Paraphrase stand, " *when the Father and the Son shall appear in the* " *Person of the Son*; I must own I can see no " Absurdity in it.—There can be no Absurdity in saying, that *the Father and Son* are " manifested or appear *in the Person of the Son*; " because as the Father does appear in the Person of the Son, and the Son appears in his " own Person, so may Neither of them appear in his own Person, but in the Person " of the Holy Ghost." And then to confirm all this, you cite a passage out of *Didymus*, who upon the same words, *when He shall appear, we shall be like him*, thus comments, " *We shall be* " *like the Father and the Son, by partaking of the* " *Trinity*." Thus again: When St *Paul* says, *Rom.* 14, 2, *God hath received him*; and, *ch.* 15, 7, *Christ also has received us to the Glory of God*; " the Term *God* (*you tell us*) signifies *the* " *Father and the Son* in the former passage, and " the *Father only* in the latter." If such *Indulgence of Imagination* as this, is to be allowed in-

pag. 156.

pag. 157.

pag. 158.

pag. 205.

stead

ſtead of *Reaſoning*; I am ſure there can be *no Uſe either of Speech or Writing*, nor can words ever have any certain and determinate Signification. What the plain and true Meaning of the ſeveral places of Scripture here referred to, is; the Dr has (I think) clearly ſhown in his *Scripture-Doctrine*, N° 538; and in his *Reply to Mr Nelſon*, N° 29, *pag.* 167; to which I refer the Reader.

22.

Joh. I, 3. *All things were made by him.* [Gr. δι' αὐτοῦ, *through him.*]

The Senſe of this Text is clearly expreſſed; *Eph.* 3, 9, *God created all things by Jeſus Chriſt*; and *Heb.* 1, 2, *By whom alſo He made the Worlds.* And in This Explication, All Antient Writers unanimouſly agree. Here therefore you have *nothing at all* to object. And yet no words can be more clearly deciſive, than theſe Texts are, againſt that *Confuſion* which you indeavour to introduce in the Notion of God, when you would take away all real Diſtinction between *God who created all things*, and *Him by* [or *through*] *whom God created all things.* I ſhall here obſerve only, that whereas the Antient Greek Fathers perpetually ſtile the *Son* πεχνίτης and δημιουργός, but the *Father* generally ποιητης τῶν ὅλων; it is as great a *Deceit* upon an Engliſh Reader to confound together theſe Terms † in

† This you have done particularly *pag.* 168, in your rendring a Paſſage out of *Irenæus*; and the ſame is frequently done by Others.

the

the tranſlating of Quotations, (which is too frequent a Practiſe of modern Writers :) as it is to take Advantage of the *Ambiguity* of the Engliſh word [*By*,] to confound together the Notion of an *Efficient* and of a *Miniſtring Cauſe*, which in the Greek are *very diſtinctly* expreſſed.

23.

Joh. V, 18. *But ſaid alſo that God was his Father*, [πατέρα ἴδιον, *his own Father*,] *making himſelf Equal with God.*

The plain and only Meaning of the Jews in this place, is to accuſe our Saviour, as if his calling *God* his *Father*, [ὁ πατήρ μου, *ver.* 17, *My Father worketh hitherto, and I work*,] was an aſſuming to himſelf, that God whom they lookt upon to be the *common Father of them All*, was in a higher and particular manner πατέρα ἴδιον, [*they are the words, not of Chriſt himſelf, but of the Jews that accuſed him*,] *HIS* Father *peculiarly*; and as if his joyning together and comparing *his Own* works [*of Mercy, in healing a Man on the Sabbath-day*,] with his *Fathers* works in one and the ſame Sentence, was a Sort of aſſuming to himſelf a *Power and Authority like that of God:* which, by way of *Aggravation* and *Calumny*, they repreſent as a *making himſelf in ſome Senſe Equal with God.* That this is the true Meaning of the Text, Dr *Clarke* has ſhown *at large* in his *Reply*, N° 23, *pag.* 135; and N° 25, *pag.* 147. To which, and to what the ingenious Dr *Bennet* has ſaid upon this Head, I refer the Reader.

In

In your *first Book*, you took a great deal of pains in a dark and *mystical* way to persuade your Reader, that the *Jews* meant All This in a strict and *metaphysical* Sense: In Answer to which, Dr *Cl.* gave a *distinct* Explication of the *whole Discourse* here recorded between our Saviour and the Jews; and from the *whole Context*, and particularly from the *Answer* our Lord gives in the following Verses to this Calumny of the Jews, has (I think) set in a *full and clear Light* the Sense of the Text before us. In your *second Book*, instead of considering the Context, and showing that the Doctor's Explication of our Lord's whole Discourse with the Jews, was not right; you *only insist* upon it, that the Jews in our Saviour's Days, *to be sure*, had the same *metaphysical* Notions that *you* Now have:

pag. 169. And, "Let the Reader (*you say*) compare this "with the Dr's Explanation, and see which of "the two comes up nearest to the Letter of "Scripture and the Sense of Antiquity.

I agree with you, that there needs nothing more to be said upon this Head, but only to desire the Reader to compare carefully the *Two* Explications, and judge which is the Truth.

I shall here observe only by the way, that whereas you affirm, *supposing* the Jews to have spoken according to *your* Notions in this matter,

pag. 162. "*there is no Evidence they made a Mistake*;" our Saviour's *whole Answer* to them in the following Verses of this Chapter, is a *full Evidence*, that, if they *had* so meant, they had *been in a Mistake*. And *Justin Martyr's* whole Dialogue with *Trypho* the Jew, is a *Great Evidence* in Antiquity, that they *did not* so mean.

All

All the Paſſages you cite out of *Philo* the Jew, are directly againſt you. Your *own* Obſervation upon them, and the Argument you build on them, is very remarkable: "Can it "be thought that *Philo* was the *only Few* among "the Learned, that had a right Underſtanding "of the Mind of *Moſes*? or that retained "the Tradition, about our Saviours time, that "the World was created by the *Word* of God? "It muſt indeed be owned, that *Philo* ſays "*nothing* of the *Equality* of the Son, &c." Your Reaſoning therefore is plainly This. *Philo* and the Learned Jews in our Saviours time had a *right Underſtanding* of the Scriptures concerning the *Word* or *Son of God*, the *Meſſiah* that was to come. But theſe Learned Jews knew *nothing* of the Son's being *Equal* to his Father. Yet This you bring as an Argument to confirm what was the Deſign of your *whole Diſcourſe* upon This Head, *viz.*: That the Jews in the Text before us *rightly inferred* from our Saviour's calling *God* his *Father*, that he thereby *made himſelf Equal with God*. Never was Any Argument more extraordinary. pag. 165 &c. pag. 166, 167.

What you offer from *Novatian*, is no leſs Singular. This Author (*you ſay*) "denies an "*Equality* between the Father and the Son in "the following reſpect: That is, The Son is "*not equal* to the Father, on account of his "being *Innate* [*Unoriginated*:] For if he *were*, "there would be *Two Independent Principles*, "and by conſequence *Two Gods*. That he is "*not equal* to the Father, on account of his "being *the Father*; For then there would be "*Two Fathers*, and by conſequence *Two Gods*. "That he is not *inviſible* or *incomprehenſible* as pag. 170.

" the Father, or any thing of That which is
" proper to the Father; For then there must
" have been *Two Invisibles* and *Incomprehensibles*,
" and *Two Gods*.—— But This does not infer
pag. 171. " that he *MAY* not be *equal* to the Father in
" the Divine Nature, *so far as it is communicable*
" *to the Son*; or that This Author, who held
" him *unequal* in the foregoing Respects,
" *MIGHT* not believe and affirm him to be
" *Equal* in Others." Now, not to take notice of the extraordinariness of the *consequence* in general; 'tis sufficient here to observe, that your alledging even what This Author *MIGHT believe and affirm*, is founded upon a single Passage, wherein *common Sense* evidently shows that the word *inæqualitate* is nothing but an Errour of the Transcriber for *æqualitate* or *in Æqualitate*. If the Reader pleases to consider the *whole passage*, as the Dr has cited it *at large* in his *Reply*, *pag.* 137, 138; he will find that the Author's Sense *necessarily* and *palpably* requires this Emendation.

24.

Joh. VIII, 58. *Before Abraham was, I am.*

Reply to Mr Nelson p. 141. Your Comment upon This Text, appearing altogether *unintelligible*; the Doctor only transcribed the Sum of it, referring it to his Reader: And *You* have Now neither objected any thing against *His* Explication, nor offered any thing towards making more intelligible *your own*.

25.

25 and 26.

Joh. X, 30. *I and my Father are One.*

And

Joh. X, 33. *That Thou, being a Man, makeſt thyſelf God.*

Upon Theſe Texts you diſcourſe, as if our Saviour's ſaying, *I and my Father are One*, was the † Ground or Reaſon of the Jews charging him with *making himſelf God*. But This is by no means the Caſe. For in theſe words, *I and my Father are One*, (a very eaſy and uſual Figure in the Jewiſh Language,) there is nothing ſurprizing or difficult to underſtand, any more than in our Lord's ſaying concerning his Diſciples (*Joh.* 17, 22,) *That they may be One, even as We are One*; or in St *Paul's* ſaying concerning himſelf and *Apollos*, (1 *Cor.* 3, 8,) *He that planteth, and he that watereth, are One.* But the Jews Charge againſt our Saviour, of *making himſelf God*, or of *aſſuming to himſelf a Power and Authority like that of God*, was grounded upon his ſtyling *God* (in a peculiar and eminent manner) *HIS Father*, and thereby claiming to himſelf the Title of *Son of God.* This appears evidently from our Saviour's *Reply* to their Accuſation, *ver.* 36, *Say ye,—thou blaſphemeſt, becauſe I ſaid, I am the SON of God?* And from the parallel place, *ch.* 5, 18, *but ſaid alſo that God was his FATHER, making himſelf equal with God.* Which Phraſes, of *making himſelf Equal with*

† "They charge Chriſt *(you ſay)* with calling himſelf *God*, abſo-"lutely; *becauſe* he affirmed himſelf to be *One with the Father.*" *Page* 70, *of your former Book.*

God, and *making himself God*, are by his Accusers plainly used only as *aggravating expressions* of Calumny against him. The *whole* of these Discourses of our Saviour with the Jews, the Dr has very *largely and distinctly* explained in *his Reply*: To which, together with what the Reverend *Dr Bennet* has said upon the same Texts, I refer the Reader.

pag. 144.

It is here *very remarkable*; that whereas *you yourself*, and All Writers who (contrary to the Council of *Nice*,) contend for the Notion of *Individual Substance*, generally lay a very great stress upon this Text before us, *I and my Father are One*; yet, when these words themselves come to be particularly and distinctly considered, you are forced to acknowledge that the Opinion you plead for, cannot be *proved* from *This Text*, until it be first *supposed* that it hath been *before* proved some *other* way.

pag. 176. " *IF* those Arguments (*you say*) proved——;
" it *follows* that there is *no reason to exclude* such
" an Unity of Substance out of the meaning
" of the words, *I and my Father are One*: Espe-
" cially since such a Sense is *not contradictory*
" *to the Context*, but *rather* confirmed by it."

pag. 179. Again: " The Interpretation which infers no
" more from the following words, *I and my*
" *Father are One*, than an Unity in *Power*;
" *MIGHT PROBABLY* be *true*; did it not

pag. 179. " appear from Scripture, &c". And again:
" That, when the Jews charged Christ with
" *making himself God*, they meant no more
" than that he *assumed to himself the Power and*
" *Authority of God*, —— *MIGHT* also
" *PROBABLY* be *true*; were it not *already*
" *proved* that the Jews had a Notion, &c.

Thus

Thus the thing *to be proved* is first taken for *granted*; and that it *must* needs *be in this Text*, merely because it is *supposed* to have been already deduced from some *other* Texts: And, instead, of those *other* Texts, we are sent to *Fathers*, and mystical Interpretations: And at last the *Scripture-part* of your Argument, terminates *wholly* in Christ's having the Name *Jehovah* given him in the Old Testament. Which, if it be True, is yet (as I have abundantly shown already) nothing to your Purpose. For *Jehovah* being notoriously Always the Name or Title of a *Living Person*, not of an *abstract Substance*; 'tis most evident, if it be given to the Son, it must of necessity signify either that the *Son* is himself the *Living Person* of the *Father*, or else that he is so styled as being the *Representative* of the Father, or else that there are *Two Jehovah*'s in That One and the same Substance. None of which, are of any Advantage to *your* Opinion.

pag. 177.

pag. 176.

27.

Joh. XII, 41. *These things said* Isaias, *when he saw his Glory, and spake of him.*

That This Text has reference to the Sixth Chapter of *Isaiah*, is agreed on all hands. In That Chapter, there appears to *Isaiah*, in a Vision, a *Representation* of *God*, (that is, of the † *Father*,) sitting on a Throne of Glory,

† This *you yourself* acknowledge, inconsistently enough with yourself, *pag.* 185; "In *Isaiah* the Sixth, *(you say,)* it is a Representation of the *Father*; as appears by comparing *ver.* 3, with *Rev.* 4, 8, which belongs to the *Father*."

and the Hoſt of Heaven ſtanding about him. In which Viſion, God reveals to *Iſaiah* the Coming of Chriſt. By This Revelation therefore, *Iſaiah ſaw*, that is, *foreſaw*, the *Glory of Chriſt*: Juſt as Abraham *earneſtly deſired to ſee* [ηγαλλιασατο ινα ιδη, Joh. 8, 56,] *Chriſt's day, and he* ſaw *it*, [that is, *foreſaw* it,] *and was glad.* Inſtead of this plain Account of the Text; you would fain have your Reader ſuppoſe, that the *Perſon* there *repreſented* (*Iſa.* 6, 1,) as *ſitting upon the Throne*, (and whom *you yourſelf*, as I now obſerved, acknowledge to be the *Father*, according to the meaning of the Prophet; yet) is *Both Father and Son*, that is, *Two Perſons*: Which is a direct Contradiction. You contend, I ſay, (not, as the Antient Fathers generally do, that the *viſible* or *Repreſenting* Perſon, is the Son; but) that the Perſon *Repreſented*, is *Both Father and Son.* 'Tis not reaſonable the Reader ſhould *believe* you can be guilty of ſo groſs an Abſurdity, till he ſees your own Words. "'Tis certain (*you ſay,*)
pag. 184. " that the *Glory* upon the Throne", [*theſe words, by the way, are a groſs Corruption of the Text; For the Text does not ſpeak of a* Glory, *but expreſly of a* Perſon; *ver.* 1, *I ſaw the* Lord *ſitting upon a Throne,*—— *even the* King, *the* Lord *of Hoſts*, ver. 5. *This* Perſon *therefore, whom you corruptly, and merely for the ſake of introducing confuſion, call a* Glory, *ſitting upon the Throne*;] " was *(you tell us)* a viſible Repreſentation of " *Both Perſons*, of the *Father* and of the *Son.*" For further explication of which, you add, that 'tis a Repreſentation ſometimes of the *Father*, ſomtimes of the *Son*, and ſometimes of
pag. 185. *Both together.* 1*ſt*, " Sometimes of the *Fa-* " *ther*, diſtinct from the Repreſentation given " of the Son; as *Rev.* 4, 3; and 5, 1; where " the

" the *Glory* upon the Throne" [*here also the Text mentions no* Glory, *but plainly a* Person sitting *upon the Throne, and holding a Book in his right hand,*] " represents the *Father*, as " distinguished from the Lamb or representa- " tion of the Son *upon* the same Throne, *ver.* 6 :" [not *upon* the Throne, but *standing* in the *midst*, before *Him that sat on the Throne.*] " And ——— the like may be said of *Dan.* 7 ; " 9, 13 ; and *Acts* 7, 55." (2*dly*,) " Some- *pag.* 185. " times the Glory was a *Representation* of the " *Son*, ——— who is allowed by All Antiquity " to be manifested in the Glory sitting upon " the Throne :" [*Never did Any Antient Writer understand* Him that sat on the Throne, *to be a* Representation *of the Son* ; *but they frequently apprehended him to be the Son* Representing *the Father.*] Yet This you repeat again, *pag.* 195, " The Divine Glory sitting upon the Throne, " is generally allowed to be the *Manifestation* of " the *Son*." (3*dly*,) " In the Text before us, *pag.* 185. " or in *Isai.* 6, it is a Representation of the " *Father*, (as appears by comparing *ver.* 3, " with *Rev.* 4, 8, which belongs to the *Fa-* " *ther* ;) and of the *Son*, *Joh.* 12, 41. That is ; " when there is no other appearance of a " divine Person, besides the *Glory*" [besides the *Person*, you ought to say, according to All the Texts,] " *sitting* upon the Throne ; this is " a Representation of *Father and Son* together." I believe, since the Days the Scriptures were writ, there never was any thing advanced more *directly contrary to the Texts*, or more *Absurd in itself.*

" The Notion of *Person* (*you say*) in relati- *pag.* 186. " tion to the *Creature*, is taken from *Observati-* " *on* and sensible Experience ; The Notion of

" *Perſon* in Relation to *God*, is taken from " *Revelation.*" This one Sentence, evidently ſhows the Erroneouſneſs of your whole Scheme. For there is nowhere in Scripture any the leaſt Intimation of God's being ſpoken of as a *Perſon*, in any *other* than in the *vulgar and common* Senſe, ſuppoſed to be in courſe underſtood by all Mankind. Thus in this very Chapter, *Iſaiah* 6 ; 1, 5, *The Lord* ſitting *upon a Throne*, —— *even the* KING, *the* Lord *of Hoſts. Your* Notion of *Perſon*, is not a *Revelation*, but the Doctrine of *Late* and *Scholaſtick* Writers of Metaphyſicks.

Pag. 187. " Divine *Revelation* (*you add*) and the gene- " ral Senſe *of the Church* founded thereupon " from the very Beginning, is to be appealed " to for the Meaning of the word *Perſon*, when " ſpoken of *God*. I ſay then, that according " to *Scripture*, and the general *Senſe of the* " *Church* founded thereupon from the very Be- " ginning, *&c.*" Here you expreſs your whole Notion, in *two* or *three* Pages of the moſt perfect *Jargon*. In which a careful Reader cannot fail to obſerve, how you inſenſibly ſlide from the plain Doctrine of Scripture, down into the fineſt and moſt inextricable *Cobwebs*, *ſpun* (as the excellent Arch-Biſhop *Tillotſon* expreſſes it) *by the Schoolmen out of their own Brains*. For your conſtant Rule is, to underſtand Texts of Scripture, not *as* the Senſe of the place requires, but *as* explained by the *Fathers*; and thoſe Explications, *as* interpreted by *Later Writers*; and thoſe Interpretations, *as* finally fitted up by the *Schoolmen*; till at laſt there remains no more Similitude between the *Text* and the *Comment*, than between *Light* and *Darkneſs*.

The

The Dr cited here a *large* Paſſage out of *Juſtin Martyr*; the Senſe of which Paſſage you acknowledge to be this, "that the Son is "not a *mere Power* of the Father, —but that "he is a *Real Perſon* diſtinct from the Father." To which you anſwer, that you "*own him to be* "*a diſtinct Perſon from the Father.*" But no ſenſible Reader can miſs obſerving, that *Juſtin Martyr* by a *diſtinct Perſon*, means a *real Perſon*; but you, only a *nominal Perſon*. And 'tis pleaſant to remark how, a little after, you tell us that ſome *Other* words of *Juſtin*, (by the Help of two or three abſurd Conſequences which you draw *for* him,) "*RATHER* ſhew that He "believed the Son to be ——— *one Being* with "the Father;" and that "the Son with the "Father *MUST* be *the One neceſſary Being.*" And that "St *Cyprian* may *REASONABLY* be "*SUPPOSED* to have believed them to have "been *One Being.*" And that *Theophilus* and *Irenæus* "ſhew indeed that the Son was not "the ſame Perſon with the Father; but do "not *DENY*, nay *RATHER* their Writings "*ſuppoſe* that he was *One Being* with him." Are not theſe excellent *Foundations*, to build ſo material a Doctrine upon?

Reply to Mr Nelſon, p. 158. pag. 189, 190. pag. 197. pag. 198. *ibid.* pag. 196.

Upon the Doctor's affirming that God is, not only (τὸ ὄν) *individually one Being*, but alſo (ὁ ὤν) *individually one intelligent Agent* or *Perſon*; you *inſiſt* upon it, that the Term "ὁ ὢν re-"lates not to *Perſon*, but to Θεὸς:" And from hence you draw Conſequences at large, in a manner very well worth the curious Readers careful Peruſal. But the Foundation of your Aſſertion, is, in the very Nature of *Language*, neceſſarily abſurd. For Θεὸς cannot be *referred*

pag. 191. pag. 192, and 198.

red to, in Cases where it has not been *before-mentioned*; as often happens in places where the Term ὁ ὤν occurs. And in such Constructions as This, Θεὸς ἔστιν ὁ ὤν, 'tis as absurd and ungrammatical a Tautology to suppose ὁ ὤν refers to Θεὸς; as in that other Expression, οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεὸς, to suppose οὐδεὶς and εἷς referring to Θεὸς, and consequently to render it thus, *There is no* God *good, but One* God, *which is* GOD.

pag. 191. "*Justin Martyr* (you add) says, that the *Son* "spake these words to *Moses*, ἐγώ εἰμι ὁ ὤν." 'Tis true that *Justin Martyr* does say so. But 'tis also as true, that through his whole Book he largely and industriously labours to show, that he spake those words in the *Person of the Father*, or as the *Representative of the invisible Father*, and not *in his own Person*; Directly contrary to what you affirm, *pag.* 198.

pag. 192, & 193, & 203. You complain again, that "*the Dr does not* "*explain*" what he means by the Son's "*having* "*true Divinity and Dominion communicated to him* "*from the Father*, To this, an Answer has been given above, *pag.* 224.

28.

Acts VII; 30, 31, 32. *There appeared to him* ——*an Angel of the Lord in a Flame of Fire in the Bush.* ——*And the Voice of the Lord came unto him, saying, I am the God of thy Fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.*

The

The Perſon here ſpeaking to *Moſes*, muſt of Neceſſity be either *God, the Father, himſelf*; or, the *Son*; or, an ordinary *Angel*. 1*ſt*, That the *Father* himſelf never *appeared* or *ſpake*, is agreed on all Hands: *Him, no Man hath ſeen at any Time*; *Ye have neither heard his Voice at any time, nor ſeen his Shape*; Joh. 1, 18, *and* 5, 37: And, *'tis impious to imagine* (ſays the † Synod of *Antioch*) *that the God of the Univerſe ſhould be called an Angel*. 2. If it was an *ordinary Angel*, that ſpake to *Moſes*; then 'tis undeniably evident, that he could not ſay, *I am the God of thy Fathers*, any otherwiſe than as ſpeaking *in the Name or Perſon* of *God*, whoſe Meſſenger he was. 3. If it was the *Son* that ſpake; ſtill 'tis very apparent from his being here ſtiled the *Angel of the Lord*, that he did not ſpeak of *Himſelf*, but in the *Name* and as the *Repreſentative* of his *Father*, when he ſaid, *I am the God of thy Fathers, the God of Abraham*, &c. For who *the God of the Fathers* is, we are expreſſly told by St *Peter*, *Acts* 3, 13, *The God of Abraham and of Iſaac and of Jacob, the God of our Fathers, has glorified HIS Son Jeſus*. Here the Apoſtle in direct words affirms, that *The God of our Fathers* is *He who glorified HIS Son Jeſus*. If therefore *He who glorified HIS Son Jeſus*, be the *Father*, and not *both Father and Son*; it follows demonſtratively, that the *God of our Fathers* is not the *Father and Son together*, (as you, in direct Contradiction to the Text, affirm, *pag.* 202;) but the *Father only*.

† See the place cited at length in Dr Clarke's *Rep'y to Mr Nelſon*, *pag.* 163.

" The Authorities *(you ſay)* cited by the Dr, " ſhewed indeed that the Son appeared and act- " ed *in the Perſon and Name of the Father*; but " did *pag.* 196.

" did not deny that he acted *in his own Name* " *and Person also.*" I think, this is a *plain* Contradiction. Your own explication of it in the larger Passages which I have cited above, *pag.* 276, and which I desire the Reader to consult; make it (if possible) *more plainly* such.

pag. 200. You acknowledge, that to say one person *was Sent* by another, is " to make him a different " and subordinate Person, that *could* be sent " by him.——But *how* this affects" *your* " Inference, that *the Son with the Father is the* " *necessary Being itself*," you *cannot tell.*" I doubt not but the Reader *can tell*; And therefore I leave it to him.

pag. 201. To your repeated Assertion, that " the " Name *Jehovah* is given to the Father and
pag. 202. " the Son;" and that " *Jehovah* is the Father and Son *Together*;" I have given a distinct Answer above, *pag.* 235 *and* 274.

pag. 201. You ask; " if Father and Son be *the One* " *and only God*, why should the Dr, *contrary to* " *Scripture*, call the *Father* the *One and only* " *true God*, in Contradistinction to the *Son?*" The Answer is given by *St Paul*, 1 *Cor.* 8, 6, " *To Us there is but One God, the Father*," in express Contradistinction to, " *One Lord, Je-* " *sus Christ*;" And again, *Eph.* 4, 6, " *One* " *God and Father of all*," in express Contradi- " stinction to, " *One Lord* and *One Spirit*;" And by our *Saviour himself*, Joh. 17, 3, *that* " *they might know Thee the Only True God*," in express Contradistinction to, " *Jesus Christ* " *whom thou hast sent.*" 'Tis somewhat too much, to take it for granted, that these plain *Texts* are *contrary to Scripture.*

To

To conclude this Head. The Reader can no way better understand the Sense of the Text before us, than by comparing together the *following* Passages of Scripture.

Acts 7; 30, 31, 32. *There appeared to him —— an Angel of the Lord in a Flame of Fire in the Bush. —— And the voice of the Lord came unto him, saying, I am the God of thy Fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.*

Gen. 16; 10, 13. *The Angel of the Lord said unto her, I will multiply &c. —— And she called the Name of the Lord that spake unto her, Thou God seest me.*

Gen. 48; 15, 16. *The God which fed me all my Life long unto this Day, The Angel which redeemed me from all evil, bless the Lads.*

Exod. 23; 20, 21. *Behold, I send an Angel before thee: —— He will not pardon your Transgressions, for my Name is in Him.*

Judg. 2, 1. *An Angel of the Lord, —— said; I made you to go up out of Egypt, —— unto the Land which I sware unto your Fathers.*

Judg. 13; 21, 22. *He was an Angel of the Lord: And Manoah said, we shall surely die, because we have seen God.*

Eccles. 5, 6. *Neither say thou before the Angel, that it was an Errour.*

Isai. 63, 9. *The Angel of his Presence saved them.*

Hosea 12; 3, 4. *He had Power with God, yea, he had Power over the Angel, and prevailed.*

Zech. 3, 1, 2. —— *Standing before the Angel of the Lord, —— And the Lord said unto Satan, the LORD rebuke thee, O Satan.* [Compare,

Jude

Jude 9. Also *Rev.* 12, 7; and *Dan.* 10, 21; and 12, 1.]

Zech. 12, 8. *Shall be as God, as the Angel of the Lord.*

Mal. 3, 1. *My Messenger, —— the Lord whom ye seek, —— even the Messenger of the Covenant.*

Is. 9, 6. *Wonderful, Counsellor, The Mighty God.* [According to the LXX, and as cited by all the Antients, Μεγάλης βουλῆς Ἄγγελος; *The Angel of his Great Counsel.*]

29.

Rom. XIV; 9, 10, 11, 12. *That He* [Christ] *might be the Lord both of the Dead and Living. —— We shall all stand before the Judgment-seat of Christ. For it is written; As I live, saith the Lord, every Knee shall bow to me, and every Tongue sh all confess to God.*

Since *God* hath *appointed* and *ordained* Christ to *judge* the World, *Acts* 17, 31; *and* 10, 42; and *Joh* 5, 22; and *Rom.* 2, 16; one would think there should be no great Difficulty in apprehending, how giving an Account to *Christ, by whom God judges the world*, is consequently giving an Account to *God, who judges the World by Christ.*

Against This, you have nothing to allege. Only you wish your Reader would *rather* in a *confused* Manner understand *God* and *Christ* to mean in this Text *one and the same Person*; though, for Forms sake, you will not call them *one Person*, but *one Being*.

In your *first* Book, you cited upon this Head a passage out of *Irenæus:* Which the Doctor, in his

his *Reply*, transcribed and observed to be, not *for you*, but *directly against you*. And *Now* you think it *appears very strange*, he should not *tell* you *wherein* the Contrariety consists. The words of *Irenæus* are: *That every Knee —— might bow to Christ Jesus, our Lord, and God, and Saviour, and King, according to the GOOD PLEASURE of the invisible Father.*

pag. 204.

Ἵνα χειρῶ Ἰησῦ τῷ κυρίῳ ἡμῶν καὶ θεῷ καὶ σωτῆρι καὶ βασιλεῖ, κατὰ τὴν εὐδοκίαν τοῦ πατρὸς τοῦ ἀοράτου, πᾶν γόνυ κάμψῃ &c. *lib.* 1, *cap.* 10.

These words *you* Thus (and indeed very rightly) understand; *that every Knee might bow, according to the Good Pleasure of the invisible Father, to Christ Jesus, our Lord and God and Saviour and King*: Whereas (you fancy) the Doctor interpreted the passage, as if *Irenæus* had said, that *the Son was Lord and God and Saviour and King, according to the good Pleasure of the invisible Father.* Had he so interpreted it, the Sense would still have been exactly the same But, I think, he did not so interpret it, but barely placed the *English* words in the very same Latitude of Construction with the *Greek* ones. The evident Contrariety of *Irenæus*'s words to *your* Notion, lies in This: that *He* affirms it to be upon Account of the *good Pleasure of the invisible Father*, that every Knee bows to *Christ Jesus*, as our *Lord and God and Saviour and King*; whereas *your* Notion (of the Father and Son being one Individual,) supposes this Homage due to Christ altogether *independent* on the Fathers *Good Pleasure*, being as much due to him *antecedent to any Signification of the Father's Will or Command*, as it is due to the *Father himself*.

pag. 204.

30.

30.

Heb. XIII, 8. *Jesus Christ, the same Yesterday, and to Day, and for ever.*

The whole Sentence runs thus: *Whose Faith follow*, [*viz.* that of the Apostles who first instructed you,] *considering the End of their Conversation: Jesus Christ, the same Yesterday, and to Day, and for ever: Be not carried about with divers and strange Doctrines.* That is: Adhere stedfastly to the Faith of the Apostles, and be not perplext with Doctrines brought in by other Teachers arising after them: For Jesus Christ is the same Saviour, and his Gospel the same Gospel, to *Them* at first, and to *You* now, and to *All Generations that are to come hereafter.*

pag. 208, 209 and 210.

Against This, you have nothing to offer; but a *Supposition*, that this Epistle *possibly* was written in Hebrew; and a *Supposition* that, in That Hebrew, (instead of, ὁ αὐτὸς, *The Same*,) the Author might *possibly* have writ, הוּא *He*; and a *Supposition* that, if the Author did use that word *He*, he might *possibly* intend to have it understood in the dark and *cabbalistical* Sense, as intimating the *Immutability* of the divine Nature. *Possibly* you may think it *strange* in *This* place, (as you did under the *last* Head about the passage of *Irenæus*,) that it should not be *told* you *Wherein* these Suppositions fail of being convictive. But I think this may well be trusted with the Reader.

31.

31.

Mark XIII, 32. *But of that Day and Hour knoweth no Man; no, not the Angels which are in Heaven, neither the Son, but the Father*; [but my Father only, *Matt.* 24, 36.]

Upon this Text you have nothing to offer; And therefore I refer the Reader to what the Doctor has said in his *Reply*. *pag.* 171.

32.

Joh. XIV, 28. *My Father is Greater than I.*

Against the Doctor's Interpretation of this Text also, you have nothing to allege: And therefore I refer the Reader to the Books above-mentioned.

You only repeat, by the way, that "*unde-* *pag.* 211.
"*rived* and *unbegotten* are *Negative* Characters,
"and *derived* and *begotten* are *positive* Charact-
"ers; Neither of them affecting the *Substance*
"of the Persons." Which Assertion how *absurd* it is, I have distinctly shown *above*, *pag.* 216, *&c.*

33.

Phil. II; 6, 7,—11. *Who being in the Form of God, thought it not Robbery to be equal with God*; [Who, though he was in the Form of God, yet did not take upon him to be equal with God; *or*, was not greedy of being ho-

noured as God; *or*, did not look upon that Honour as a *Prize* to be eagerly held fast and not parted with;] *But made himself of no Reputation*, [ἐκένωσε, devested himself of the Glory he before possest;] *and took upon him the Form of a Servant, and was made in the Likeness of Men*, [took upon him the Form of a Servant, *being* made in the Likeness of Men:] —— *and humbled himself &c. Wherefore God also hath highly exalted him, and given him a Name which is above every Name*; &c.

Against the Dr's Translation and Explication of *this Text* also, *this very remarkable Text*; you have not a Syllable to offer. And therefore I refer the Reader to what he has at large alleged in his *Scripture-Doctrine* upon this Head; and in his *Reply to Mr Nelson* upon the same Head, *pag.* 73; and also *pag.* 138 *and* 140 of the said *Reply:* As also to what Dr *Bennet* has said at large upon this Text.

I shall here further observe only by the way, that in That passage of *Tertullian* against *Praxeas*, *chap.* 7; cited by *Bp Pull*, *Sect.* 2, *c.* 7, § 4, [*Exinde eum PAREM sibi faciens, de quo procedendo Filius factus est*;] a careful Reader will find that the *Sense* of the whole passage necessarily requires it to be read, not *PAREM*, but *PATREM*. For *Tertullian* could not there mean to say, that *the Word, or Son, made God to be equal to him*, which is neither *Sense*, nor to *Tertullians Purpose*; but that *the Word*, being styled (among other Titles there mentioned) *primogenitus*, the first-begotten, thereby caused *God* to have the *Denomination of Father*, from whom *he* proceeded as a *Son*.

'Ti-

'Tis also plainly in Allusion to this very Text, that *Lactantius* (as cited and translated by Dr *Cl.* in his *Scripture-Doctrine*,) expresses himself in the following uncommon Manner. *Christ*, says he, *was Faithful to God; For he taught that there is but One God, and that He only is to be worshipped. Nor did he ever call* Himself *God; because he had not been Faithful, if, being sent to take away the many Gods, and to declare the One, he had introduced any Other besides the One. For this would have been, not preaching the One God, nor doing the Work of Him that sent him, but his Own work; and so he would have separated himself from Him, whom he came to Declare. Now because he was so Faithful, and assumed nothing to Himself, but only performed the Commands of Him that sent him; therefore he was invested with the Dignity of an everlasting High-Priest, the Honour of a Supreme King, and the Name* [or Title] *of GOD.*

Ille verò exhibuit Deo fidem; docuit enim quòd unus Deus sit, eumq; solum coli oportere; nec unquam *se* ipse *Deum* dixit, quia non servâsset fidem, si missus ut Deos tolleret & Unum assereret, induceret Alium præter Unum. Hoc erat, non de Uno Deo facere præconium; nec ejus qui miserat, sed suum proprium negotium gerere; ac se ab eo, quem illustratum venerat, separare. Propterea, quia tam fidelis extitit, quia sibi nihil prorsus assumpsit, ut mandata Mittentis impleret; & Sacerdotis perpetui Dignitatem, & Regis summi honorem, & *DEI* nomen accepit. *Lactant. lib.* 4. *cap.* 14.

34.

Col. I, 15. *Who is the Image of the invisible God, the first-born of every Creature.*

In your Commentary upon this Text, there is nothing relating to the Sense of the *Text itself*; but only an Account of a mystical and fanciful Interpretation of that passage of

the Pſalmiſt, *My Heart is inditing a good Matter*; and an unintelligible Diſcourſe about the Notion of ſome Antient Writers (condemned by the Council of *Sirmium*,) that the Son is λόγ@ ενδιάθετ@ and προφορικὸς, *the Internal Reaſon or Wiſdom of the Father, produced in Time into a perſonal Subſiſtence.* Concerning which Notion, the Dr obſerved, that *Both parts* of it could not be *literally* true. For if the Term [λόγ@ *The Word*] ſignifies *literally* the *internal Reaſon or Wiſdom of God*, then it cannot poſſibly be a *Perſon* literally and *in reality*, but is only *figuratively* ſpoken of *As a Perſon:* And, on the contrary, if it ſignifies *literally* a *Real divine Perſon* by whom the Father manifeſts himſelf to his Creatures; then it can only *figuratively*, and not *literally* and in *metaphyſical reality*, be ſtiled the *Wiſdom or Reaſon of the Father.* So that, to confound inconſiſtently theſe two Notions Together; making That which is *literal*, to be at the ſame time *figurative*; and That which is *only figurative*, to be at the ſame time *literal* alſo; is a manifeſt Abſurdity. To this, you anſwer: "As "for confounding that which is *literal* with the "*figurative*, and the *figurative* with the *literal*; "if it ſhould prove *true*, it does not affect *Me*, "who gave only a ſhort Extract out of the "Writings of thoſe Fathers, to ſhow that they "held the *Perſonal* exiſtence of the Son with "the Father from all Eternity." But this is a very frank Confeſſion indeed. For 'tis with *much Approbation* that you cite and enlarge upon the Notion of theſe Writers, ſo expreſsly condemned by the Council of *Sirmium*. And if they ſuppoſed (as *you* contend they did) that the (λόγ@ ἐνδιάθετ@) *Internal Reaſon of the Father*, was eternally a *PERSON*, though not

Reply to Mr Nelſon, p. 177.

pag. 221.

pag. 217 and 221.

not (προφορικὸς) *Produced* till the World was to be created; this is plainly, in the higheſt Degree, making that *Confuſion* of *literal* and *figurative* Expreſſions, which the Dr took Notice of.

And you ſtill more directly ſhow your Approbation of this Confuſion, in what follows. For whereas ſome Writers had argued that it was an Impoſſibility in Nature for the Father to exiſt without the Son, *becauſe* ſo he would be [ἄλογος and ἄσοφος] *without Reaſon* or *Wiſdom:* Inſtead of acknowledging the Weakneſs of this Argument, you indeavour to vindicate it by a Defenſe yet more abſurd: "As for what pag. 213.
" is meant (*you ſay,*) when it is ſaid that the
" Father, conſidered diſtinctly *without the Son*, would be ἄλογος," [*without his Reaſon or Wiſdom*;] " it is not that the *Attribute of Reaſon*
" or *Rational Power* would be ſeparated from
" the Father, but *the Begotten Logos or Wiſdom* only. That is, you ſuppoſe the Force of the Argument to be *this* only; that if the Father was conſidered *without the Son*, he would then be conſidered *without the Son.*

35.

Matt. IV, 1. *Then was Jeſus led up of the Spirit into the Wilderneſs*

This Text, you Now omit wholly.

36.

Luke IV, 18. *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the Poor.*

Upon this Text alſo, you have nothing to allege.

37.

Acts XXVIII. 25, 26, 27. *Well ſpake the Holy Ghoſt by Iſaiah the Prophet unto our Fathers, ſaying, Go unto this People, and ſay &c. —— and I ſhould heal them.*

That which you would infer from This Text, is; that *the Lord*, (not the *Glory*, as *you* conſuſedly affect to call it; but the *Lord*, the *Perſon*) whom *Iſaiah* ſaw ſitting upon a Throne, (*Iſai.* 6, 1,) was the *Holy Ghoſt* as well as the *Father*. Nothing can be more evidently contrary to the whole Tenour of Scripture, or more contradictory in itſelf; than that the *Appearance of a Man*, (ſo you expreſs it, *pag.* 228, from the parallel place, *Ezek.* 1, 26,) ſhould repreſent at one and the ſame time *More Perſons* than *One*. The plain Meaning of the Text, is; that *Iſaiah*, by the Inſpiration of the *Holy Ghoſt*, ſaw, in a Viſion, a Repreſentation of *God*, ſitting upon his Throne, and ſpeaking unto him. And becauſe 'twas by the Inſpiration of the *Holy Ghoſt*, that *Iſaiah* ſaw this Repreſentation of *God*, ſpeaking to him and ſending him unto the Children of Iſrael; therefore the Apoſtle in the Text before us, very properly ſays, that *the Holy Ghoſt ſpake BY Iſaiah the Prophet*

pag. 227, *and* 229, *and* 252.

phet unto our Fathers. This clearly takes away all the Confusion you introduce, about *God's speaking*, and the *Spirit speaking*, and *the Father* speaking *exclusive or inclusive of the Spirit*; and much more to the same Purpose, which the Reader may consider at his Leisure, *pag.* 227—235.

As to the Signification of the word ὁμοούσιος, which you suppose to be equivalent to ταυτοούσιος or μονοούσιος, and to express *Individuality* of Substance; the contrary has frequently been very clearly shown by many Learned Writers, and particularly by Bp *Bull* in his *Defensio Fidei Nicenæ*, Sect. II, *cap.* 1. The passages you cite, wherein the Phrases, ταυτότης τῆς οὐσίας, and τὴν αὐτὴν οὐσίαν, and ταυτότης τῆς φύσεως, are used; are all *besides* your Purpose: Because the word ταυτότης signifies equally a *generical*, as well as an *individual* Sameness. Wherefore though the word ταυτοούσιος, which *is* in its Etymology ambiguous, (if good Authors had not chosen to confine the Use of it to the same Sense with μονοούσιος,) might, as well as ὁμοούσιος, have signified a *Coinsubstantiality not individual*; yet, on the other side, the word ὁμοούσιος, which *is not* ambiguous, cannot, like ταυτοούσιος, express an *individual Consubstantiality*. Nor is your alleging the words ὁμομήτριοι and ὁμοπάτριοι, any whit more to your Purpose: For as those words signify *Persons who spring from the same individual Father or Mother*, not, *who are themselves the same Individual*; so ὁμοούσιοι likewise signifies *them who spring* [ἐκ τῆς αὐτῆς οὐσίας] from *the same individual Substance*, not, *who* are *themselves the same Individual.* pag. 237. and 238.

pag. 237, 251. After This, for twelve or fourteen Pages together, follows a Collection of Citations, *all* out of *late* Writers in the *fourth* and *fifth* Centuries: Which therefore need no Anſwer. Only, ſince you have quoted *One* Paſſage out of the Counterfeit Author of the *Queſt. & Reſponſ. ad Orthodoxos*; I ſhall, to ſhow you how inconſiſtent a Writer he is, refer you to *Another* paſſage of His. *How* (ſays he) *is God ſtiled* Uncompounded, *ſeeing he is compounded of* Two *perſons conſubſtantial, the Father and Son*; *and* One *Perſon of a particular Subſtance* [*or* Eſſence,] *the Holy Spirit?* His *Anſwer* to this *Queſtion*, the Reader may conſult at his Leiſure.

Πῶς ὁ Θεὸς ἀσύνθετος λέγεται, ἐκ τῶν δύο προσώπων ὁμουσίων νοουμένων, πατρὸς λέγω καὶ υἱοῦ, καὶ ἁγίου προσώπου ἰδιαζούσης οὐσίας, —— τοῦ πνεύματος φημι τοῦ ἁγίου, πῶς σύνθεσιν ἔχων; *Quæſt.* 129.

38.

Joh. III, 5. *Except a Man be born —— of the Spirit, he cannot enter into the Kingdom of God.*

pag. 253. By the word *God* here, you deſire your Reader to underſtand the *Holy Ghoſt*; and conſequently, by the *Kingdom of God*, the *Kingdom of the Holy Ghoſt*: A Phraſe that has no parallel in Scripture, nor (I think) in Any Chriſtian Writer. Whether our Saviour really meant in this place, the *Kingdom of the Holy Ghoſt*, or the *Kingdom of his Father*; I leave the Reader to judge from the Analogy of Faith.

39.

Mat. XII, 31. *The Blaſphemy againſt the Holy Ghoſt, ſhall not be forgiven unto Men.*

The *Blaſphemy againſt the Holy Ghoſt*, ſignifies in this place, (as appears from the Context, and from the parallel Paſſages in the other Evangeliſts,) a *contemptuous reviling and rejecting* of the laſt and higheſt means of Conviction, even the *greateſt Miracles* which our Saviour worked *by the Spirit of God*, Matt. 12, 28; *with the Finger of God*, Luke 11, 20. But, this Text having been largely treated of by the Dr, both in his *Scripture-Doctrine* and in his *Reply to Mr Nelſon*, p. 189; and *you* having Now offered nothing more, than what you had in Effect alleged before in your *firſt Book*; I ſhall add nothing to what the Dr has ſaid, but leave it to the Reader to conſider and judge of what has been alleged concerning this matter on Both ſides.

40.

2 Cor. III; 14, 16, 17. *Which Veil is done away in Chriſt.* ——— *When it* [the Heart of the Children of Iſrael] *ſhall turn to the Lord* [ſhall be converted to Chriſt,] *the Veil ſhall be taken away. Now the Lord is that Spirit; and where the Spirit of the Lord is, there is Liberty*: &c.

The plain Meaning of this Text, is; that the Veil of Darkneſs and Obſcurity, which was in the Types and Figures of the Moſaick Law, being now done away *in Chriſt*; conſequently the Jews, when they turn to the *Lord*, or are converted by *Faith in Chriſt*, have that Veil taken away, which before hindred them (*ver.* 13)

that

that they could not ſtedfaſtly look to the End *of that which is aboliſhed.* This Veil, I ſay, is ta-
ver. 16. ken away from the Jews, upon their *turning to the Lord*, or being converted by *Faith in Chriſt*;
ver. 17 becauſe the *Lord* [viz.* *Chriſt*] is *that Spirit*, the Spirit ſpoken of through this whole Chapter, the *Spirit* and *End* of the *Law*, in Oppoſition
ver. 6. to the dead *Letter*. He, (by the *Manifeſtation of the Truth*, ch. 4, 2; by *the Light of his glorious Goſpel*, ch. 4, 4; by the Clear *Light of the Knowledge of the Glory of God*, ch. 4, 6; by his † *Gift* and *Miſſion* of the *Holy Ghoſt*, the *Spirit of the Living God*, with which he *writes* upon our *Hearts*, and *not in Tables of Stone*, ch. 3, 3:) is the Author of all the glorious things mentioned in this Chapter; is the Author of the
ver. 9. *Miniſtration of Righteouſneſs* or *Juſtification*,
ver. 8. the *Miniſtration of the Spirit*, the Miniſtration
ver. 6 and of *Life* and true *Liberty*. For *where the Spirit*
17. *of the Lord is, there is Liberty*; Liberty from the *Bondage and Rigour*, Liberty from the *Obſcurity and Perplexity* of the Law: So that now
ver. 18. *we all with open Face, beholding as in a Glaſs the Glory of the Lord*, &c.

The further particulars of this Chapter, are *at large* paraphraſed and explained in the Dr's
pag 192. *Reply to Mr Nelſon*, which the Reader may be pleaſed to conſider, and compare with *your* Explications of the ſame Texts.

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* So *Athanaſius* (you acknowledge, *pag.* 276,) underſtood this Phraſe, in *ſome* of his Writings; though in *others* he interprets it otherwiſe: And all the *other Writers* whom you cite for a different Interpretation, are ſtill *later* than He.

† Thus the Learned Dr *Whitby*, in his *Commentary* on *ver.* 18. underſtands Chriſt to be there ſtyled κύριος πνεύματος, *The Lord* [or *Giver*] *of the Spirit*.

41.

Matt. XXVIII, 19, *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

The Doctor has ſhown in his *Scripture-doctrine*, and in his *Reply to Mr Nelſon*, p. 204, that the true Paraphraſe and Explication of this Text, is the *Antient Baptiſmal Creed.* And the Reverend Dr *Bennet* agrees with him in his Interpretation of this Text. Whether *you* have offered any better Interpretation, let the Reader judge.

42.

1 Joh. V; 7, 8. *For there are Three that bear Record,* [in Heaven; the Father, the Word, and the Holy Ghoſt; and theſe Three are One: And there are Three that bear Witneſs in Earth,] *the Spirit, and the Water, and the Blood; and theſe Three agree in One.*

If the words here *incloſed* were genuine, yet the Phraſe ἓν εσι (*are One,*) could not be proved to mean any more in this place, than *Agreeing in One and the ſame Teſtimony.* But that there is no Reaſon to eſteem the words genuine, has been abundantly ſhown in Dr *Clarkes Letter to Dr Wells*, pag. 43; and in his *Reply to Mr Nelſon*, pag. 207; and ſtill more particularly in Mr *E——s full Inquiry into the Original Authority of that Text*, 1 *Joh.* V, 7. In which you will find it fully and clearly ſhown, *that* All the

the Greek Manuſcripts ever yet found in the World, *agree* in wanting theſe words; *that* All antient Verſions in all Languages, omit them likewiſe; *that* no Greek Father in any Age, either cites or refers to them; *that* no Antient Latin Father cites them; *that* the ſingle Paſſages of *Tertullian* and *Cyprian*, which have vulgarly been ſuppoſed to refer to theſe Words, do not really refer to them; *that* particularly *Facundus* is an Evidence that *Cyprian* did *not* refer to theſe words, and even *Fulgentius* himſelf does not ſay that he *did:* Laſtly, *that* the Learned Dr *Mills*'s Conjecture, how theſe words might poſſibly drop *out* of the Text, is plainly an *impoſſible* Suppoſition; but that 'tis eaſy to conceive how out of the Margin they might creep *in*. Here alſo you will find a clear and diſtinct Anſwer to that Objection of yours, that in ſeven of *Stephen's* Manuſcripts nothing more than the words ἐν τοῖς οὐρανοῖς [*In Heaven*] are wanting; which Objection is founded merely upon an *Errour of the Preſs* in *Stephens's* Edition; no Manuſcript being any where found, that wants *thoſe words Only*. From whence it notoriouſly appears, that *Beza*'s pretending to have obſerved *ſeven Manuſcripts* wanting *thoſe words Only*, was nothing elſe but his being deceived by that Errour of the Preſs in *Stephens*.

What you allege about the Reaſonableneſs
pag. 294. of *believing* that *Eraſmus believed* there was a Manuſcript in *Great Britain*, which nobody in *Great-Britain* ever ſaw; and the Paſſages you cite out of a *pretended Manuſcript Work of Origen*
pag. 297. ; are not worth taking Notice of.

Upon

Upon the Whole; nothing can be more *reasonable*, than that, seeing these words were printed in a *different Character* in the *first Editions* of our English Bibles, when the Evidence *for* the words was supposed to be much greater than it now appears, and the Evidence *against* them was not known to be near so strong as 'tis Now found to be; they should at least be *still* printed in a *different Character*.

Ver. 5. *Who is He that overcometh the World, but He that believeth that Jesus is the Son of God? This is he that came* (that was declared and manifested to be the Son of God) *by Water and Blood;* —— *And 'tis the Spirit that beareth Witness, because the Spirit is Truth. For there are three that bear Record,* [in Heaven; the Father, the Word, and the Holy Ghost; and these Three are One: And there are Three that bear witness in Earth,] *the Spirit, and the Water, and the Blood; and these Three agree in One.*

I am, *Sir*,

Your affectionate Friend

and Servant, &c.

FINIS.

POSTSCRIPT.

THE Sum of this whole Controverſy, may briefly be compriſed in the following Argument.

The wiſeſt *Gentiles* were by Nature, and the *Jews* by the Law, taught to believe in *One God*. By which, *Both* of them always meant *One Supreme Perſon* or *Intelligent Agent*, the Maker and Governour of all Things.

Our *Saviour* and his *Apoſtles* taught, that *Jeſus Chriſt* was the *Son* of *that One God*, whom both Jews and Gentiles already acknowledged.

When therefore *Chriſt* was *himſelf alſo* moreover ſtiled *God*; In *what Senſe* was This probably underſtood, by thoſe among whom he was firſt ſo ſtyled?

Would they not naturally underſtand it in the *Subordinate* Senſe; in which Senſe, both אלהים and θεὸς are very frequently uſed in Scripture and in All other Writings?

Or could they underſtand it to ſignify, that he was *individually* the *ſame God* with *Him whoſe Son he is?* when even They who moſt earneſtly affirm him to be *the ſame God*, do not indeed mean that he is (in that literal and proper Senſe) *the ſame God*, [the *ſame Supreme Perſon* or *Agent*;] but only that he is of *the ſame individual Subſtance*; Which is neither agreeable to the Council of *Nice*, (who taught him to be ὁμοούσιον, not μονοούσιον τοῦ πατρὸς,) nor proved from Scripture. And, if it was; yet, being *of the ſame individual Subſtance*, (if thereby was not meant *being the ſame Supreme Perſon*,) would not amount to being *individually the ſame God*; but either *Another God* [or *Supreme Perſon*] in the *ſame individual Subſtance*, if his *Perſonality* but

and *Distinct Life* is by *Necessity of Nature:* or else, if his *Personality* and *distinct Life* was derived to him by the *Will of the Father*, though in the same *individual Substance*; then He [his Person] is as really *subordinate to* and *dependent on* the Father, as if it were *not* in the same individual Substance. For the Notion of *GOD*, absolutely speaking, includes that his *Life*, as well as his *Substance*, is *underived*.

FINIS.

ERRATA.

Pag.	*lin.*	*read*
1.	14.	needlessly
8.	3.	Indeed the Scriptures in *every* place, where Many are stiled, ἕν, *Unum*; do speak figuratively. And on the reverse, in every place where they mention an Unity of intelligent Agents, (except *Gal.* 3, 28, where *All Christians* are by a still higher Figure stiled, εἷς, *One mystical Person*, which is the Church or Spouse of Christ;) they always speak in the very same Term,
30.	29.	ἴσα θεῷ, (in the Form of God, *and* equal to God,)
33.	18.	is.
56.	20.	But Dr *Bennet* always
61.	5.	ἀνθρώπων
62.	8.	We (for want
89.	17.	constantly, nor generally, nor 37. *lib.* 3, *c.* 10.
91.	30.	eum qui passus est
96.	4.	Incarnation,
108.	29.	the Worship
136.	2.	יהוה אלהנו יהוה אחד
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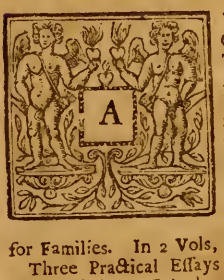

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